



*The Honourable
John Hay of Lawfield Esq.*



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THE
CONFESSIO^N
OF
FAITH,

And the larger and shorter
Catechisms.

*First agreed upon by the Assembly of
Divines at Westminster.*

And now appointed by the General
Assembly of the Kirk of SCOT-
LAND, to be a part of Uniformity
in Religion between the Kirks of
Christ in the three Kingdoms.

Together with the Directions of the General As-
sembly concerning secret and privat wor-
ship: And the Summe of saving know-
ledge, with the practical
use thereof.

GLASGOW,
By ROBERT SANDERS,
Printer to the Town, and are to
be sold in his shop, 1669.

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of Christ in the three Kingdoms*

CHAP. I.

Of the Holy Scripture.

***** **ALTHOUGH** the light of Nature,
* **A** * and the works of Creation and Pro-
* * * * * vidence, do so far manifest the good-
* * * * * ness, wisdom, and power of God, as
to leave men unexcusable *a*; yet they are not
sufficient to give that knowledge of God and of
his will, which is necessary unto salvation *b*:
Therefore it pleased the Lord at sundry times,
and in diverse manners, to reveal himself, & to
reclaire that his will unto his Church *c*; and af-
terwards for the better preserving and propaga-
tion of the truth, and for the more sure establish-
ment & comfort of the Church against the cor-
ruption of the flesh, and the malice of Satan and
of the world, to commit the same wholly unto

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 writing d, which maketh the holy Scripture to
 be most necessary; those former wayes of God
 revealing his will unto his people, being now
 ceased. f. a Rom. 2. 14. 15. and 1. 19. 20. Psa
 19. 1. 2. 4. Rom. 1. 32. with chap. 2. r. b 1 Cor 1
 21. 1 Cor. 2. 13. 14 c Heb. 1. 1. d Prov. 22. 19 A
 20. 21. Luke 1. 3. 4. Rom. 15. 4. Mat 4. 4. 7. 10. 1
 8. 19. 20. e 2 Tim. 3. 15. 2 Pet. 1. 16. f Heb. 1. 1. 2 E

II. Under the name of holy Scripture, or the
 Word of God written, are now contained all the
 Books of the Old and New Testament, which
 are these.

Of the Old Testament.

G Enesis	II. Chronicles	Daniel
Exodus	Ezra	Hosea
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomie	Job	Obadiah
Joshua	Palmes	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
I. Samuel	The Song of	Habbakkuk
II. Samuel	Isaiah (Songs	Zephaniah
I. Kings	Jeremiah	Haggai
II. Kings	Lamentations	Zechariah
I. Chronicles	Ezekiel	Malachi.

Of the New Testament, the Gospels according

M Atthew	the Apostles	Galatians
Mark	Pauls Epistles	Ephesians
Luke	to the Romans	Philippian s
John	I. Corinthians	Colossians.
The Acts of	II. Corinthians	I. Thessalon

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II. Theſſalon,	the Hebrews	III. Epistles
I. Timothy	The Epistle of	of John
II. Timothy	James	The Epistle of
To Titus	The I. and II. Jude	
To Philemon	Epistle of Peter	The Revelatiō
The Epistle to	The I. II. and of John,	

19 All which are given by inspiration of God, to
 1 be the rule of faith and life g. *Luke 16. 19. 31*
 1. 2 *Eph 2. 20. Rev. 21. 18. 19. 2 Tim. 3. 16.*

III. The Books commonly called Apocry-
 phas, not being of divine inspiration, are no part
 of the Canon of the Scripture, and therefore are
 of no authority in the Church of God, nor to be
 any otherwise approved, or made use of, then
 other humane writings h. h *Luke 24. 17. 44.*
Rom. 3. 2. 2 Pet. 1. 21.

IV. The authority of the holy Scripture, for
 which it ought to be believed and obeyed, de-
 penderth not upon the testimony of any man, or
 Church, but wholly upon God (who is Truth it
 self) the Author thereof; & therefore it is to be
 received, because it is the Word of God i. i 2
Pet 1. 21 2 Tim. 3. 16. 1 John 5. 9 1 Theſſ 2. 13.

V. We may be moved and induced by the
 testimony of the Church, to an high & reverent
 esteem of the holy Scripture k. And the heaven-
 lineſſ of the matter, the efficacy of the doctrine,
 the majeſty of the ſtile, the conſent of all the
 parts, the ſcope of the whole (which is, to give
 all glory to God) the full diſcovery it makes of
 the only way of mans ſalvation, the many other
 incōparable excellencies, & the infinite perfection

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thereof, are arguments whereby it doth abundantly evidence it self to be the Word of God: yet notwithstanding, our full perswasion and assurance of the infalliable truth, and Divine Authority thereof, is from the inward work of the holy Spirit, bearing witness by and with the Word in our hearts *l. k. 1 Tim. 3. 15. 1. 1 John 1. 20. 17. John 6. 13. 14. 1 Cor. 1. 10. 11. 12. Isa. 55. 21:*

VI. The whole Counsel of God, concerning all things necessary for his own glory, mans salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new Revelation of the Spirit, or traditions of men. *m.* Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word *n:* and that there are some circumstances concerning the worship of God, and Government of the Church, common to humane actions and societies, which are to be ordered by the light of nature & Christian Prudence, according to the general rules of the Word which are alwayes to be observed. *o. h. m. 1 Pet. 3. 17. 26. 27. Gal. 1. 8. 9. 2 Thes. 1. 2. John 6 45. 1 Cor. 2. 9. 10, 12. 1 Cor. 11. 13. 14. 1 Cor. 14. 26 40.*

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed

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ounded, & observed for salvation, are so clearly pronounced and opened in some place of Scripture and other, that not only the learned, but the unlearned, in a due use of the ordinary means, may obtain unto a sufficient understanding of them q. 2 Pet. 1. 16. q Psal. 119. 105, 130.

VIII. The Old Testament in Hebrew which was the Native Language of the people (God of old,) and the New Testament in Greek, (which at the time of the writing of it, was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore Authentically, so as in all controversies of Religion, the Church is finally to appeal unto them. But, because these Original Tongues are not known to all the people of the God, who have right unto, and interest in the Scripture, & are commanded in the fear of God, to read and search them: therefore they are to be translated into the vulgar language of every Nation into which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through the patience and comfort of the Scriptures, may have hope x. 1 Mat. 5. 18. Isa. 8. 20. Acts 15. 15. John 5. 39. 46. & John 5. 39 & 1 Cor. 14. 6. 9. 11. 12. 24. 27. 28. w Col. 3. 16. & Rom. 15. 4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self: and therefore when there is a question about the true and full sense of any Scripture) which is not manifold, but

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one) it must be searched & known by other places that speak more clearly y. y 2 Pet. 1, 20, 21 *Acts* 15. 15, 16.

X. The Supream Judge, by which all controversies of Religion are to be determined, and all decrees of Councils, Opinions of ancient Writers, Doctrines of men, and private spirits, are to be examined; and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture &. 2 *Mat.* 22. 29. 3 *1. Eph.* 20, with *Acts* 28 25.

CHAP. II.

Of God, and of the Holy Trinity.

T Here is but one only *a*, living, and true God *b*, who is infinite in Being and Perfection *c*, a most pure spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the counsel of his own immutable & most righteous will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w* & withal, most just & terrible in his judgements *x*, hating all sin *y*, & who will by no means clear the guilty &. 3 *Deut.* 6. 4. 1 *Cor.* 8 4 6, *b* 1 *Thes.* 1. 9, *Jer.* 10 10, *c* *Job.* 11, 7, 8 9, *Job* 26. 14, *d* *John* 4 4, *e* 1 *Tim.* 1. 17. 1 *Deut.* 4. 13, 16. *John* 4, 24. with *Luke* 24 39. 2 *Acts* 14. 11. 15. *h* *James* 1, 17. *Mal.* 3, 6, 1.

1 *King*

Kings 8, 27. Jer. 23, 23. 24. k Psal. 92, 2.
 Tim. 1, 17. l Psal. 145, 3. m Gen. 17, 1. Rev.
 4, 8. n Rom. 16, 17. o Isa. 6, 3. Rev. 4, 8. p
 Ps. 115, 3. q Exod. 3, 14. Eph. 1, 11. f Prov.
 16, 14. Rom. 11, 36. t 1 John 4, 8, 16. u Exod.
 34, 6, 7. w Heb. 11, 6. x Neh. 9, 32, 33.
 y Psal. 5, 5, 6, 2 Nah. 1, 2, 3. Exod. 33, 7.

11. God hath all life *a*, glory *b*, goodness *c*,
 blessedness *d*, in, and of himself; and is alone in,
 and unto him self all-sufficient, not standing in
 need of any creatures which he hath made *e*, nor
 deriving any glory from them *f*, but only mani-
 festing his own glory, in, by, unto, & upon them:
 He is the alone fountain of all being, of whom,
 through whom, and to whom are all things *g*,
 and hath most Sovereign dominion over them,
 to do by them for them, or upon them whatloe-
 ver himself pleareth *h*. In his sight all things are
 open and manifest *i*, his Knowledge is infinite,
 infallible, and independent upon the creature *k*,
 so as nothing is to him contingent or uncertain *l*.
 He is most holy in all his counsels, in all his
 works, and in all his commands *m*. To him is
 due from angels and men, and every other crea-
 ture, whatsoever worship, service, or obedience
 he is pleased to require of them *n*. *a* John 5, 10.
b Acts 7, 2. *c* Psal. 119, 68. *d* 1 Tim. 6, 15.
e Rom. 9, 5. *f* Acts 17, 24, 25. *g* Job 22, 2, 3.
h Rom. 11, 36. *i* Rev. 4, 1. *j* 1 Tim. 6, 12.
k Dan. 4, 25, 35. *l* Heb. 4, 13. *m* Rom. 11, 33.
n Psal. 147, 5. *o* Acts 15, 18. Ezek. 11, 5.
p Psal. 145, 17. *q* Rom. 7, 22. *r* Rev. 3, 11,
 13, 14.

III. In the Unity of the God head, there be three Persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost *o*: The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*, the Holy Ghost eternally proceeding from the Father and the Son *q*. *o* 1 John 5. 7. Mat. 3. 16. 17. *o* 28. 19. 2. Cor. 13. 14. *p* John 1. 14. 23. *q* John 1. 15. 26. Gal. 4. 6.

C H A P. III.

Of Gods Eternal Decree,

GOD from all eternity did, by the most wise and holy Counsel of his will, freely, and unchangeably ordain whatsoever comes to passe *a*; yet so, as thereby, neither is God the Author of sin, nor his violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established *c*. *a* Eph. 1. 11. Rom. 11. 33. Heb. 6. 17. Rom. 9. 15. 18. *b*. James 1. 13. 17. 1 John 1. 5. *c* Acts 2. 23. Mat. 17. 12. Acts 4. 27. 28. Job 19. 11. Prov. 16. 33.

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions *d*, yet hath he not decreed any thing; because he foresaw it as future, or as that which would come to pass upon such conditions *e*. *d* Acts 15. 18. 2 Sam. 23. 11. 12. Mat. 11. 11. 23. *e* Rom. 9. 11. 13. 16. 18.

III. By the decree of God, for the manifestation of his glory, some men and angels *f*, are pre-

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predestinated unto everlasting life, and others fore-ordained to everlasting death g. 1 2 Tim. 1. 1. Mat. 25. 41. g Rom. 9. 22. 23. Eph. 1. 5. 6. Prov. 16. 4.

IV. These angels and men, thus predestinated and fore-ordained. are particularly and unchangeably designed, and their number is so certain, & definite, that it cannot be either increased or diminished h. h 2 Tim. 1. 19. John 13. 18.

V. Those of mankind, that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ unto everlasting glory, out of his meer free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him there unto k: and all to the praise of his glorious grace l. i Eph. 1. 4. 5. 11. Rom. 8. 30. 2. Tim. 1. 9. 1 Thes. 5. 9. k Rom. 9. 11. 13. 16. l Eph. 1. 4 9 Eph. 1. 6. 12.

VI. As God hath appointed the Elect unto glory, so hath he by the eternal and most free purpose of his will, fore-ordained all the means thereunto m. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ n, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted; sanctified o, and kept by his power through faith unto salvation p. Neither are any other redeemed by Christ, effectually called, justified, adopted,

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adopted, sanctified and saved, but the Elect on-
ly q. m I Pet. 1, 2: Eph. 1, 4, 5; and 2, 10
2 Thes. 1, 13: n I Thes. 5, 9, 10. Tit. 2, 14
o Rom. 8, 30. Eph. 1, 5, 2 Thes. 2, 13 p
Pet. 1, 5. q John 17, 9: Rom. 8, 28. to the end
John 6, 64, 65. and 10, 26. and 8. 47.

VII. The rest of mankind God was pleased,
according to the unsearchable counsel of his own
Will, whereby he extendeth, or withholdeth
mercy as he pleaseth, for the glory of his Sove-
raign Power over his creatures, to pass by and to
ordain them to dishonour and wrath, for their
sin, to the praise of his glorious justice. r Mat.
11, 23, 26. Rom. 9, 17, 18, 21, 22. 2 Tim. 2,
19, 20: Jude v, 4. I Pet. 2, 8.

VIII. The Doctrine of this high Mystery of
Predestination is to be handled with special pru-
dence and care, that men attending the will of
God revealed in his Word, and yeelding obe-
dience thereunto, may, from the certainty of
their effectual vocation, be assured of their e-
ternal Election: So shal this Doctrine afford
matter of praise, reverence, and admiration of
God u, and of humility, diligence and abundant
cōsolation to all that sincerely obey the Gospel w.
[Rom. 9. 20. and 11, 33. Deut. 29, 29. 1 2 Pet
1, 10 u Eph. 1, 6. Rom 11, 33. w Rom. 11. 5, 6
20. 2 Pet. 1, 20. Rom. 8, 33; Luke 10, 20.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy
Ghost a, for the manifestation of the glory of
his

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13

on his eternal Power, Wisdom and Goodness b, in
 10 the beginning, to creat, or make of nothing the
 14 world & all things therein, whether visible or in-
 p visible, in the space of six days, & all very good c.
 end a Heb. 1, 2: John 1, 2, 3; Gen. 1, 2 Job 26, 13;
 & 33, 4 b Rom. 1 20: Ps. 104. 24 & 33, 5 6.
 sed c Gen. 1. Heb. 11. 3, Col. 1, 16. Acts 7. 24.
 own II. After God had made all other creatures,
 eth he created Man, male and female d, with reason-
 ve- nable and immortal soules e, indued with know-
 d to ledge, righteouness, and true holiness, after his
 12 their own Image f, having the Law of God in their
 at. hearts g, and power to fulfill it h, and yet un-
 2, der a possibility of transgressing, being left to
 of the liberty of their own will, which was subject
 ru- unto change i, Besides this Law written in
 of their hearts, they received a command, not to
 be- eat of the tree of knowledge of good and evil,
 of which whiles they kept, they were happy in
 e- their communion with God k, & had dominion
 ord over the creatures l, d Gen. 1, 27. e Gen. 27.
 of with Eccl. 12. 7. and Luke 23. 43, and Math. 10.
 ant 28. f Gen. 1, 26. Col. 3, 10. Eph. 4, 26.
 w. g Rom. 2. 14, 15. h Eccl. 7. 29. i Gen. 3, 6.
 Pet Eccl. 7. 29. k Gen 2, 27. and 3. 8, 9, 10, 11.
 6, 23. l Gen. 26, 28.

C H A P. V.

Of Providence.

GOD the great Creator of all things, doth
 uphold a. direct, dispose, and govern all
 creatures, actions, & things b, from the greatest
 even to the least c, by his most wise & holy pro-
 vidence.

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vidence, according to his infallible fore-knowledge e, and the free, and immutable counsel of his own Will f, to the praise of the Glory of his Wisdom, Power, Justice, Goodness & Mercy g. a Heb. 3. 9. b Dan. 4. 34. 35. Ps. 135. 6. Acts 17. 25. 26. 28. Job 38. 39. 40. 41. Chapters. c Mat. 10. 29. 30. 31. d Prov. 15. 3. Psal. 104. 24. e 145. 17. f Acts 15. 8. Psal. 94. 8. 9. 10. 11. g Eph. 1. 11. Psal. 33. 10. 11. h Isa. 63. 14. Eph. 3. 10. Rom. 9. 17. Gen. 45. 7. Psal. 115. 7.

I. Although in relation to the fore-knowledge and decree of God, the first cause, all things come to pass immutably, and infallibly h, yet by the same Providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently i. h Acts 23. 2. i Gen. 8. 22. Jer. 31. 35. Exod. 21. 13. with Deut. 19. 5. 1 Kings 22. 28. 34. Isa. 10. 6. 7.

III. God in his ordinary Providence maketh use of means k, yet is free to worke without l, above m, and against them at his pleasure n. k Acts 27. 31. 44. Isa. 155. 11. 12. Hos. 2. 21. 22. l Hos. 1. 7. Mat. 4. 4. Job 34. 10. m Rom. 4. 19. 20. 21. n 2. Kings 6. 6. Dan. 3. 17.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first fall, and all other sins of Angels and men o, and that not by a bare permission p, but such as hath joyned with it a

most

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most wise and powerful bounding q, and other-
 wise ordering, and governing of them, in a ma-
 nifold dispensation to his own holy ends r: yet
 so as the sinfulness proceedeth only from the
 creature, and not from God, who being most ho-
 ly and righteous, neither is, nor can be the Au-
 thor or Approver of sin s. o Rom. 11. 32. 33 34.
 2 Sam. 24. 1. with 1 Chro. 21. 1. 1 King. 22. 32.
 23. 1 Chro 10. 4. 13. 14. 1 Sam. 16. 10. Acts
 2. 13. Acts 4. 27. 28. p. Acts 14 16. q. Psal.
 76. 10. 2 Kings 19. 28. r Gen. 50. 20. Isa 20.
 6. 7. 12. 1 James 1. 13. 14. 17. 1 John 2. 16.
 Psal. 50. 21..

V. The most wise, righteous, and gracious
 God doth oftentimes leave for a season his own
 children to manifold temptations, and the cor-
 ruption of their own hearts, to chastise them for
 their former sins, or to discover unto them the
 hidden strength of corruption, & deceitfulness of
 their hearts, that they may be humbled t, and to
 raise them to a more close & constant dependance
 for their support upon himself, and to make them
 more watchful against all future occasions of sin,
 and for sundry other just & holy ends u. t 2 Chr.
 32. 25. 26 31. 2. Sam. 24. 1. u 2 Cor. 12. 7
 8. 9. Ps. 73. throughout. Ps. 77. 2. 10. 12. Mar.
 14. 66. to the end, with John 21. 15. 16. 17.

VI. As for those wicked and ungodly men,
 whom God as a righteous Judge for former sin
 doth blind and harden w, from them he not only
 withholdeth his grace, whereby they might
 have been enlightened in their understandings, &
 wrought

wrought upon in their hearts: *x*; but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasion of sin *z*: and withall, giveth them over to their own lusts, the temptations of the world, & the power of Satan *a*, whereby it comes to pass that they harden themselves, even under those means which God useth for the softning of others *d*. *u* Rom. 1. 14, 26, 28. Rom 11. 7. 8. *x* Deut. 26, 4: *v* Matth. 13, 12: and 25, 29. *x* Deut. 2. 30. 2 Kings 8. 1. 13: *a* Pj 84, 41. 12. 2 Thess 2. 10, 11. 12. *b* Exod. 7, 3 with Exod. 8. 15 32, Cor. 1, 15 16. *Isa* 8. 14. 1 Pet. 2, 7. 8. *Isa*, 6, 9, 10. with *Acts* 28, 26, 27

VII. As the Providence of God doth in general teach to all creatures, so after a most special manner it taketh care of his Church; & disposeth all things to the good thereof *c*. *e* 1 Tim 4. 10. *Amos* 9, 8. 9: Rom 8, 28. *Isa*. 43, 3, 4, 5, 14.

C H A P. VI.

Of the fall of Man, of sin, and of the punishment thereof.

Our first Parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin God was pleased according to his wise and holy counsel, to permit, having purposed to order it to his own glory *b*. *a* Gen. 3, 13: 2 Cor. 11, 3: *b* Rom. 1, 32.

II. By this sin they fell from their original righteousness and communion with God *c*, & so became dead in sin *d*: & wholly defiled in all the faculties & parts of soul & body *e*. *c* Gen. 3, 6, 7, 8.

Eccl. 7, 29: *Rom.* 3, 23. *Gen.* 2, 17. *Eph.* 2, 1. *Tit.* 11, 3: *Gen.* 6, 5. *Jer.* 17, 9: *Rom.* 3, 10, 10, 19, 111. They being the root of all mankind, the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*. *Gen.* 1, 27, 28, and *Gen.* 2, 16, 17. and *Acts* 17, 16. with *Rom.* 5, 12, 15, 16, 17, 18, 19, and *1 Cor.* 1, 21, 22, 45. *g Psal.* 51, 5. *Gen.* 5, 3. *Job* 14, 4. and 15, 14.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all evil *i*, do proceed all actual transgressions *k*. *Rom.* 5, 6; *Gal.* 8, 7. *Col.* 1, 21. *i Gen.* 6, 5. and 8, 21. *Rom.* 3, 10, 11, 12. *k James* 1, 14, 15. *Eph.* 2, 2, 3. *Mat.* 15, 19.

V. This corruption of nature during this life; doth remain in those that are regenerated *l*, and although it be through Christ pardoned; *8* mortified, yet both it self, and all the motions thereof are truly and properly sin *m*. *1 John* 1, 8, 10. *Rom.* 7, 14, 17, 18, 23. *James* 3, 1: *Pro.* 20, 9. *Eccles.* 7, 30: *m Rom* 7, 5, 7, 8, 25: *Gal.* 5, 17.

VI. Every sin both original & actual, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth in it self nature, bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries (spiritual *s*, temporal *t*, and eternal *u*, *1 John* 3, 4: *o Rom.* 2, 15: and 3, 9, 19. *p Eph.*

p. Eph. 2. 3. q Gal. 3. 10. r Rom 6. 13. s Eph. 4. 18. t Rom. 8. 20. Lam. 3. 39. u Mat. 25. 41. 2 Thes. 1. 9.

C H A P. VII.

Of Gods Covenant with man.

The distance between God & the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant a. Isa. 30. 13. 14. 15. 16. 17 Job 9. 32. 33. 1 Sam. 2. 25. Ps. 113. 5. 6 & 100. 2. 3. Job 34. 7. 8. Luke 17. 10. Acts 17. 24. 25. Job 21. 2. 3.

II. The first Covenant made with man, was a Covenant of works b, wherein life was promised to *Adam*, and in him to his posterity c; upon condition of perfect and personal obedience d. b Gal. 5. 12. c. Rom. 10. 5. & 5. 12. to 20. Gen. 2. 17. Gal. 3. 10.

III. Man, by his fall, having made himself incapable of life by that Covenant, the Lord was pleased to make a Second e, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners, Life and Salvation by Jesus Christ, requiring of them faith in him that they may be saved f, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to believe g. e Gal. 3. 11. Rom. 8. 3. & 3. 20. 21. Gen. 3. 15. Isa. 4. 2. 6. f Mark 16. 15. 16. John 3. 16

Eph. Rom. 10. 6. 9. Gal. 3. 11. 8 Ezek. 36. 26. 27. John 6. 44. 45.

IV. This Covenant of grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it therein bequeathed *h. h Heb. 9. 15. 16. 17. & 7. 22. Luke 22. 20. 1 Cor. 11. 25.*

V. This Covenant was differently administered in the time of the Law; and in the time of the Gospel *i.* Under the Law, it was administered by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the people of the Jews; all fore-signifying Christ to come *k,* which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith in the promised Messiah *l,* by whom they had full remission of sins, and eternal salvation: and is called the Old Testament *m. i 1 Cor. 2. 6. 7. 8. 9. Heb. 8. 9. 10 chapters. Rom. 4. 11. Col. 2. 11. 12. 1 Cor. 5. 7. 11 10. 1. 2. 3. 4. Heb. 11. 13. Job. 8. 56. m Gal. 3. 7. 8. 9. 14.*

VI. Under the Gospel, when Christ the substance *n,* was exhibited, the Ordinances in which this Covenant is dispensed, are the preaching of the Word, and the Administration of the Sacraments of Baptism, and the Lords Supper *o,* Which, though fewer in number, & administered with more simplicity, and less outward

ward ogly, yet in them, it is held forth in more fulness, evidence, and spiritual efficacy p, to all Nations, both Jews and Gentiles q: and it is called the New Testament r: There are not therefore two Covenants of Grace, differing in substance, but one and the same, under various dispensations s. n Col. 3, 13. o Mat. 28, 19. 20. 1 Cor. 11, 23, 24, 25. p Heb. 12, 22, 10. 28. Jer. 31, 33, 34. q Mar. 28. 19: Eph. 2, 15, 16, 17, 18, 19: r Luke 22, 10: s Gal. 3, 14. 16. Rom. 3, 21, 22, 23, 30: Psal. 32. 1 with Rom. 4, 3, 6, 16, 17, 23, 24: Heb. 13, 8: Act. 15, 11.

C H A P. VIII.

Of CHRIST the Mediator.

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man a: the Prophet b, Priest c, and King d, the Head and Savior of his Church e, the Heir of all things f, and Judge of the World g: Unto whom he did from all eternity give a people, to be his Seed h, and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified i. 1 Isai. 42, 1: 1 Pet. 1, 19, 20: John 3. 16. 1 Tim. 2. 5: b Act. 3. 22: c Heb. 5, 5: 6: d Psal. 16: Luke 1. 33: e Eph. 5, 23. f Heb. 1, 2: g Act. 17. 31: h John 17. 6: i Psal. 22. 30: Isai. 53. 10. 11 Tim. 1, 6, Isai. 55. 4, 5: 1 Cor. 1, 30.

II. The Son of God, the second Person in the Trinity, being very and eternal God of one substance

more
to all substance, and equal with the Father; did, when
it is the fulness of time was come, take upon him
the humans nature k: with all the essential properties,
and common infirmities thereof, yet without
sin l: being conceived by the power of the Holy
Ghost, in the womb of the Virgin Mary, of her
substance m. So that two whole, perfect, and di-
stinct natures, the God-head & the Man-hood,
were inseparably joyned together in one Person,
without conversion, composition, or confusion n.

A Which Person is very God, and, very Man, yet
one Christ, the only Mediator between God &
Man o. k John 1. 10, 14: 1 John 5, 20: Phil. 2.
6. Gal. 4, 4: 1 Heb. 2, 14, 16, 17: Heb. 4, 15:
Rom. 8, 3: Luke 1. 27, 31, 35: Gal. 4, 4: 1 Luke 1. 35:
only Col. 2, 9: Rom. 9, 5. 1 Pet. 3, 18. 1 Tim. 3, 19.
God Rom. 1. 3, 4. 1 Tim. 2, 5.

I III. The Lord Jesus, in his humane nature,
he thus united to the divine, was sanctified and a-
nointed with the Holy Spirit, above measure p
& having in him all the treasures of wisdom and
knowledge q: in whom, it pleased the Father,
that all fulness should dwell r: to the end that
John being holy, harmless, undefiled and full of grace
& truth s, He might be thoroughly furnished to
execute the office of a Mediator, and Surety t,
which office he took not unto himself, but was
thereunto called by his Father u, who put all
power and judgement into his hand, and gave
him commandment to execute the same w
Psal. 45. 7. John 3. 34. q Col. 2, 33. 1 Col.
sub. 19. Heb. 7, 16: John 1. 14: 1 Acts 10. 38.

Heb. 12.24 : *U* 7. 22 : *u* Heb. 5.4.5 : *w* Job^s. 22
27 : Mat. 28. 18 *A*cts 2. 36.

IV. This Office the Lord Jesus did most willingly undertake *x*, which that he might discharge, he was made under the Law *y*, and did perfectly fulfil it *z*, endured most grievous torments immediatly in his soul *a*, and most painful suffering in his body *b*, was crucified, & died *c*, was buried, and remained under the power of death, yet saw no corruption *d*. On the third day he arose from the dead *e*, with the same body in which he suffered *f*, with which also he ascended into heaven, and there sitteth at the right hand of his Father *g*, making intercessiō *h*, & shall return to judge men & angels at the end of the world *i*. *x* Psal 40.7.8. Heb. 10.5.10. 11: John 10.18 Phil. 2.8. *y* Gal. 4.4: *z* Mat. 3.15: *U* 5.17: *a* Mat. 26, 37. 38: Luke 22, 44: Mat. 27. 16. *b* Math 26. 27. chapters: *c* Phil. 2, 8: *d* A^cts 2, 23, 24. 27: *U* 13, 37: Rom. 6, 9: *e* 1 Cor. 15. 3. 4: *f* John 20, 25, 27: *g* Mark 16. 10: *h* Rom. 8, 34. Heb. 9. 24: *U* 7, 25: *i* Rom. 14, 9, 10: A^cts 1, 11: *U* 10. 42 Mat. 13. 40, 41, 42: Jude 6: 2 Pet. 2, 4.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself. which he through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father *k*; & purchased not only reconciliation, but an everlasting inheritance in the Kingdom of heaven, for all those whom the Father hath given unto him *l*. *k* Rom. 5, 19: Heb 9, 14, 16: *U* 10, 14: Eph 5, 2: Rom. 3, 25, 26: *l* Dan. 9, 24, 26 Col. 1. 19

10: Eph. 1, 11, 14: John 17, 2: Heb. 9, 12, 15.

22 VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation; yet the vertue, efficacy and benefits hereof were communicated unto the elect in all ages successively frō the beginning of the world, in and by those promises, types and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpents head, and the Lamb slain from the beginning of the world, being yesterday, and to day the same, and for ever *m.* in Gal. 4, 4, 5: Gen. 3, 15: Rev. 13, 8: Heb. 13, 8.

right VII. Christ is the work of mediation, & acteth according to both natures, by each nature doing that which is proper to it self *n*: yet by reason of the unity of the Person, that which is proper to one nature, is sometimes in Scripture attributed to the person denominated by the other nature *o.* in Heb. 9, 14: 1 Pet. 3, 18: *o* Acts 20 18: John 3. 13. 1 John 3. 16.

42 VIII, To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, & communicate the same *p*, making intercession for them *q*, & revealing unto them, *n*, & by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit to believe & obey, and governing their hearts by his Word & Spirit *s*, overcoming all their enemies by his Almighty power & wisdom, in such manner, and wayes as are most consonant to his wonderful and unsearchable dispensation *t*, *p* John

6. 37, 39. & 10. 15. 16. q 1 John 2. 1. 2: Rom. 8. 34: r John 15. 13 15.: Eph. 4. 7. 8. 9: John 17. 6: l John 14. 16: Heb. 12. 2: 2 Cor. 4. 13: Rom. 8 9. 14: & 15. 18. 19: John 17. 17: t Psal. 110, 1. 2 Cor. 15. 15. 26: Mal. 4. 1. 3: Col. 2. 15.

C H A P. IX.

Of Free will.

GOD hath indued the will of man with that natural liberty that is neither forced, nor by any absolute necessity of nature, determined to do good or evil *a.* a Math. 17. 12: James 1. 14: Deut. 30 19.

II. Man in his state of innocency, had freedom and power to will, and to do that which was good and well-pleasing to God *b*; but yet mutably, so that he might fall from it *c* b Eccl. 7. 25. Gen. 1. 26: c Gen. 2. 16. 17: & 3 6.

III. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation *d*: so as a natural man being altogether averse from that good *e*, & dead in sin *f*, is not able, by his own strength, to convert himself, or prepare himself thereunto *g*. d Rom. 5. 6: & 8. 7: John 15 5: e Rom. 3. 10. 12: f Eph. 2. 1. 5: Col. 2. 13: g John 6. 44. 65 Eph. 2. 2 3. 4 5: 1 Cor. 8. 14. Tit. 3. 3. 4. 5.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin *h*, and by his grace alone, inables him freely to will, and to do, that which is spiritually good *i*, yet so as that by reason of his remaining corruption, he doth not

8. perfectly nor only will that which is good, but
 6: both also will that which is evil *k*, *b* Col. 1, 13.
 9. John 8. 34, 36: *i* Pil. 2. 13. Rom. 6, 18, 22:
 1: Gal. 5, 17. Rom. 7, 15, 18, 19, 21. 23.

V. The will of man is made perfectly and
 immutably free to good alone, in the state of
 glory only *l*, *l* Eph. 4, 13. Heb. 12, 23: *l* John
 2. Jude 24.

CHAP. X.

Of Effectual Calling.

ALL those whom God hath predestinated
 unto life, and those only, he is pleased in
 his appointed and accepted time, effectually to
 call *a*, by his Word and Spirit *b*, out of that state
 of sin and death, in which they are by nature, to
 grace and salvation by Jesus Christ *c*, enlighten-
 ing their minds, spiritually and savingly to un-
 derstand the things of God *d*, taking away the
 heart of stone, and giving unto them an heart of
 flesh *e*, renewing their wills, and by his almighty
 power determining them to that which is
 good *f*, and effectually drawing them to Jesus
 Christ *g*, yet so as they come most freely, being
 made willing by his grace *h*. *a* Rom. 8. 30: and
 2 Cor. 5, 17: Eph. 1, 10, 14. *b* 2 Theff. 1, 13, 14.
 1 Cor. 3, 3, 6: *c* Rom. 8, 1. Eph. 2, 1, 2, 3, 5.
 Tim. 1. 9, 10: *d* Acts 26, 8: 1 Cor. 2, 10, 12.
 Eph. 1, 17, 18: *e* Ezek. 36, 29, *f* Ezek. 11, 19,
 35, 13. Deut. 30, 6. Ezek. 39, 27. *g* Eph.
 1, 19. John 6, 44, 45. *h* Cant. 1, 4. Psal. 110
 1, 3. John 6, 17: Rom. 6, 16, 17, 18.

II. This effectual Call is of Gods free and

cial grace alone, not from any thing at all forseen in man *i*, who is altogether passive therein until being quickened and renewed by the Holy Spirit *k*, he is thereby innabled to answer the call, and to imbrace the grace offered, and conveyed in it *l*, *i* 2 *Tim.* 1, 9: *Tit.* 3, 4, 5: *Eph.* 4, 5, 8, 9: *Rom.* 9, 11: *k* 1 *Cor.* 2, 2, 24: *Rom.* 8: *Eph.* 2, 5: 1 *John* 6, 37: *o* 5, 25.

III. Elect infants dying in infancy, are regenerated, & saved by Christ, through the Spirit who worketh when, where, & how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the Ministry of the Word *o*. m *Luke* 18, 15, 16: *Acts* 2, 38, 39: *John* 3, 3, 5. 1 *John* 5, 12: *Rom.* 8, compared in *John* 3, 8: *o* 1 *John* 5, 11. *Acts* 4, 12.

IV. Others, not elected, although they may be called by the Ministry of the word *p*, and may have some common operations of the Spirit *q*, yet they never truly come unto Christ, & therefore cannot be saved *r*: much less can men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, & the law of that Religion they do profess. And to assert and maintain, that they may, is very pernicious, and to be detested *t*. *p* *Mat.* 21: 19: *g* *Mat.* 7, 12: and 13, 20, 21, *Heb* 6, 4, 5. & *John* 64, 65, 66, and 8, 14: *f* *Acts* 4, 12: *John* 14, *Eph.* 2, 12. *John* 4, 22, and 17, 3: *i* 2 *John* 9, 11, 1 *Cor.* 16, 22. *Gal.* 1, 6, 7, 8.

C H A P. XI.

Of Justification.

THose whom God effectually calleth, he also freely justifieth *a*: unto by imputing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christs sake alone: nor by any imputing faith it self, the act of believing, or any other Evangelical obedience to them, as if their righteousness; but by imputing the obedience and satisfaction of Christ unto them *b*, inist they receiving and resting on him and his righteousness by faith, which faith they have not of themselves, it is the gift of God *c*. *a* Rom. 8, 30. and 3, 24. *b* Rom. 4, 5; 6 7, 8. 2 Cor. 5, 19; 21. *c* Rom. 3, 22, 24. 25, 27, 28. Tit. 3, 5, 7. Eph. 1, 7. and 2 Cor. 23, 6. 1 Cor. 1, 30 31, Rom. 5, 17, 18, 19. *d* q, y Acts 10, 44. Gal. 2, 16. Phil. 3, 9. Acts 12, 24. 1 Cor. 1, 30. Eph. 2, 7, 8.

II. Faith thus receiving & resting on Christ in and his righteousness, is the alone instrument of justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love *e*. *d* John 1, 12. Rom. 3, 28. and 5, 1. 21. James 2, 17, 22, 26. Gal. 5, 6.

III. Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Fathers justice in their behalf *f*, inasmuch as he was given by the Father for

them *g*, & his obedience and satisfaction accepted in their stead *h*, and both freely, not for any thing in them, their justification is only of free grace *i*, that both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*. | *Rom.* 5, 8, 9, 10, 19; *1 Tim.* 1, 5, 6; *Heb.* 10, 10, 14; *Dan.* 9, 24, 26; *Isa.* 53, 4, 5, 6, 10, 11, 12; *Rom.* 8, 32, *2 Cor.* 5, 21; *Math.* 3, 17; *Eph.* 2, 7; *Rom.* 3, 24; *Eph.* 1, 7; *k Rom.* 2, 26; *Eph.* 5, 2

IV. God did from all eternity decree to justify all the elect *l*; and Christ did in the fullness of time, die for their sins, and rise again for their justification *m*: nevertheless they are not justified until the holy Spirit doth in due time actually apply Christ unto them *n*. | *Gal.* 3, 8; *1 Pet.* 1, 3, 10, 20; *Rom.* 8, 30; *m Gal.* 4, 4; *1 Tim.* 1, 6; *Rom.* 4, 25; *n Col.* 3, 21, 22; *Gal.* 2, 16; *Titus* 3, 4, 5, 6, 7.

V. God doth continue to forgive the sins of those that are justified *o*: and although they can never fall from the state of justification *p*, yet they may by their sins fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance *q*. | *Mat.* 12: *1 John* 1, 7, 9. and 1, 1, 2; *p Luke* 22, 1; *John* 10, 28; *Heb.* 10, 4.

VI. The justification of believers under the Old Testament, was in all these respects, one and the same with the justification of believers under the New Testament. *r*, *q Ps.* 89, 31, 2

33: and 51, 7, 8, 9, 10, 11, 12: and 32, 12: Mat. 26, 19: 1 Cor. 11. 30, 31: Luke 1, 20: 1 Gal. 3, 9, 13, 14: Rom. 4, 12, 13, 14: Heb. 13, 8.

C H A P. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth, in, and for his only Son Jesus Christ, to make partakers of the grace of adoption *a*, by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c*, receive the Spirit of adoption *d*, have access to the throne of grace with boldness *e*, are enabled to cry Abba Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastened by him as by a Father *k*, yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises *n*, as heirs of everlasting salvation *o*. *a* Eph. 1. 5. *b* Gal. 4. 4. 5. *c* Rom. 8. 17. *d* John 1. 12. *e* Jer. 14. 9. *f* 2 Cor. 6. 18. *g* Rev. 3. 12. *h* Rom. 8, 15. *i* Eph. 3, 14 *j* Rom. 5. 2. *k* Gal. 4. 6. *l* Ps. 103. 13. *m* Prov. 14. 16 *n* Rom. 5. 2. *o* Gal. 4. 6. *p* Ps. 103, 13. *q* Prov. 14. 16 *r* Mat. 6. 30, 31. *s* 1 Pet. 5. 7. *t* Heb. 12. 6. *u* Lam. 3. 31. *v* Eph. 4, 30. *w* Heb. 6, 12, 1 Pet. 1, 3, 4. Heb. 1. 14.

C H A P. XIII.

Of Sanctification.

THEY who are effectually called and regenerated, having a new heart, and a new Spirit created in them, are further sanctified really and personally, though the virtue of Christs death and resurrection, *a* by his Word and Spirit

dwelling in them *b*; the dominion of the whole body of sin is destroyed *c*, and the several lusts thereof are more and more weakned and mortified *d*, and they more and more quickned and strengthened in all saving graces *e*, to the practise of true holiness, without which no man shall see the Lord *f*. a 1 Cor. 6, 11. Acts 30, 32. Phil. 3, 10. Rom. 6, 5, 9. b John 17. 17. Ephes. 5, 26. 2 Theff. 1, 13. c Rom. 6, 6, 24. d Gal. 5, 24. Rom. 8, 13. e Col. 1, 11. Eph. 3, 16, 17, 18, 19. f 2 Cor. 7, 2; Heb. 12, 14.

II. This Sanctification is throughout, in the whole man, yet imperfect in this life, there abideth still some remnants of corruption in every part *h*; whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh *i*. g 1 Theff. 5, 23. i 1 John 1, 10. Rom. 7, 18, 23. Phil. 3, 12. i Gal. 5, 17. 1 Pet. 2, 11.

III; In which war, although the remaining corruption for a time may much prevail *k*, yet through the continual supply of strength from the satisfying Spirit of Christ, the regenerate part doth overcome *l*, and so the Saints grow in grace *m*, perfecting holiness in the fear of God *n*. k Rom. 7, 23. l Rom. 6, 14, 1 John 5, 4. Eph. 1, 15, 16. m 2 Pet. 3, 8. 2 Cor. 1, 8. O 7, 1.

C H A P. XIV.

Of Saving Faith.

THe grace of faith, whereby the elect are enabled to believe to the saving of their souls *a*, is the work of the Spirit of Christ

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whole their hearts *b*, and is ordinarily wrought by
the Ministry of the Word *c*, by which also, and
ortly the administration of the sacraments and
and prayer, it is increased and strengthened *d*. a *Heb.*
11, 30, 36: b *2 Cor.* 4, 13. *Eph.* 1, 17, 18, 19.
1 Cor. 28, c *Rom.* 10, 14, 17. d *1 Pet.* 2, 2. *Acts*
1, 30, 32. *Rom.* 4, 11, *Luke* 17, 5. *Rom.* 1, 16, 17.
26. 11. By this Faith a Christian believeth to be
24 true, whatsoever is revealed in the Words, for the
19 authority of God himself speaking therein *e*, and
acteth differently upon that which each particu-
lar passage thereof containeth; yeelding obedi-
abundance to the commands *f*, trembling at the threat-
enings *g*, and imbracing the promises of God for
his life, and that which is to come *h*. But the
principal acts of saving faith, are accepting, recei-
ving and resting upon Christ alone for Justifi-
cation, Sanctification and eternal life; by ver-
ue of the Covenant of Grace *i*. e *John* 4, 42.
1 Thes. 2, 13. i *John* 5, 10. *Acts* 24, 14. f *Rom.*
6, 26. g *Isa.* 66, 2. h *Heb.* 11, 13. i *1 Tim.* 4,
8. i *John* 1, 12. *Acts* 16, 31. *Gal.* 2, 20. *Acts*
part 5, 11.

v is III. This faith is different in degrees, weak
and strong *k*, may be often and many wayes as-
ailed, and weakned, but gets the victory *l*, grow-
ing up in many to the attainment of a full assu-
rance through Christ, who is both the Author
and Finisher of our Faith *n*. k *Heb.* 5, 13, 14.
l *Rom.* 4, 19. 20. *Mat.* 6, 30. & 8, 10. m *Luke*
22, 31. 32. *Eph.* 6, 16. n *John* 5, 4, 5. m *Heb.*
6, 11, 12. and 10, 22. *Col.* 2, 2. n *Heb.* 12, 2.

Repentance unto life is an Evangelical grace *a*, the doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*. *a* Zech. 10. 12. *Acts* 11. 18. *p* Luke 24. 47. *Mark* 1. 15. *Acts* 20. 12.

II. By it a sinner out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous Law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God *c*, purposing and endeavoring to walk with him in all the wayes of his commandments *d*. *c* Ezek. 18. 30. *Isa.* 30. 22. *Psal.* 51. 4. *Jerm.* 23. 18. 19. *Joel* 2. 12, 13. *Amos* 5. 15. *Psal.* 119. 128. *2 Cor.* 7. 11. *d* *Psal.* 119. 6: 59. 106. *Luke* 1. 6. *2 Kings* 23. 25.

III. Although Repentance be not to be regarded in, as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of God's free grace in Christ *f*, yet it is of such necessity unto all sinners, that none may expect pardon without it *g*. *c* Ezek. 36. 31. 32, 33. and 16. 61, 62, 63. *e* *Hos.* 14. 2, 4. *Rom.* 3. 24. *Eph.* 1, 7. *g* *Luke* 13. 3, *Acts* 17. 30, 31.

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sin so great that it can bring damnation upon those who truly repent *i*,

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ent i. h Rom. 6, 23. & 5, 12. Math. 12, 36.
Isa. 55. 7. Rom. 8, 1. Isa. 1, 16, 18.
V. Men ought not to content themselves
to be with a general Repentance, but it is every mans
duty to endeavor to repent of his particular sins,
particularly k. k Ps. 19. 13. Luke 19. 8. 1 Tim.
Añ, 13. 15.

VI. As every man is bound to make private
confession of his sins to God, praying for the par-
don thereof; upon which, and the forsaking of
holiness, he shal find mercy m; so he that scandaliz-
eth his brother, or the Church of Christ, ought
such to be willing by a private or publick confession,
sorrow for his sin, to declare his repentance
to those that are offended n, who are thereupon
to be reconciled to him, and in love to receive
him o. l Psal. 51, 4, 5. 7, 9. 14. & 32, 5, 6.
Prov. 28, 13. 1 John 1, 9. n James 5, 16.
Psalm Luke 17 3. 4. Josh. 7, 19. Psal. 54. throughout
59 2 Cor 1, 8.

C H A P. XVI.

Of Good Works.

Good Works are only such as God, hath
commanded in his holy Word a, and not
such as without the warrant thereof, are devi-
sed by men, out of blind zeal, or upon any pre-
sence of good intention b, a Micah 6. 8. Rom.
12. 2. Heb 13. 21. b Math. 15. 9. Isa. 29. 13.
1 Pet. 1. 28. Rom. 10, 2. John 16. 2. 1 Sam.
13. 21, 22, 23.

II. These good works, done in obedience to
Gods commandments, are the fruits and evidences

of a true and lively faith *e* : and by them, be-
 lievers manifest their thankfulness *d*, strengthen
 their assurance *e*, edifie their Bretheren *f*, adorn
 the profession of the Gospel *g*, stop the mouth
 of the adversaries *h*, and glorifie God *i*. whose
 workmanship they are, created in Christ Jesus
 thereunto *k* : that having their fruit unto holie-
 ness, they may have the end, life eternal *l*.
c James 2, 2, 18, 22. d Psal. 1. 6. 12. 13. 1 Pet. 1. 2, 9. e 1 John 2, 3, 5. 1 Pet. 11. 5, 6, 7, 8, 9, 10. f 2 Cor. 9. 2. Mat. 5. 16. g Tit. 2, 5. 9, 10, 11. 12. 1 Tim. 6. 1 : h 1 Pet. 2. 15 : i 1 Pet. 2, 2, 12 : Phil. 1, 11. John 15. 8. k Eph. 2. 10. l Rom. 6. 12.

III. Their ability to do good works, is not
 all of themselves, but wholly from the Spirit of
 Christ *m*. And that they may be enabled there-
 unto, besides the graces they have already re-
 ceived, there is required an actual influence of
 the same holy Spirit, to work in them to will and
 to do, of his good pleasure *n* : yet are they not
 hereupon to grow negligent, as if they were not
 bound to perform any duty, unless upon a special
 motion of the Spirit; but they ought to be dili-
 gent in stirring up the grace of God that is in
 them *o*. *m John 15, 4, 5. Ezck. 36. 26. 27. n Phil. 2, 7, 13. and 4. 13. 1 Cor. 3. 9. o Phil. 2, 12. Heb. 6. 11. 12. 2 Pet. 1. 3, 5. 10. 11. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

IV. They who in their obedience attain to
 the greatest height which is possible in this life
 are so far from being able to supererogate, and to

be do more then God requires, as that they fall
 then short of much which in duty they are bound to
 do p. p Luke 17. 10. Neh. 13. 22. Job 9, 2, 3.
 Gal. 5, 17.

V. We cannot by our best works merite par-
 don of sin, or eternal life at the hand of God, by
 reason of the great disproportion that is between
 them and the glory to come, and the infinite dis-
 tance that is between us and God, whom, by
 them we can neither profite, nor satisfie for the
 debt of our former sins, but when we have done
 all we can, we have done but our duty, and are
 unprofitable servants; and because they are
 good, they proceed from his Spirit; and as
 they are wrought by us, they are defiled, & mi-
 stified with so much weakness and imperfection,
 that they cannot endure the severity of Gods,
 judgement. q Rom. 3. 20, and 4. 2. 4. 6.
 Eph. 2, 8. 9. Tit. 3, 5 6. 7. Rom. 8, 18. Psal.
 16, 2. Job 12. 2. 3. and 35, 7, 8. Luke 17.
 10. Gal. 5, 21, 23. 1 I. a. 64. 6. Gal. 5. 17.
 Rom. 7. 15, 18. Psal. 143. 2. and 130, 3.

VI Yet notwithstanding the persons of be-
 lievers being accepted through Christ, their
 good works also are accepted in him, not as
 though they were in this life wholly unblame-
 able and unreprouable in Gods sight, but that
 he looking upon them in his Son, is pleased to
 accept, & reward that which is sincere, although
 accompanied with many weakneses and imper-
 fections. x. Eph. 1. 6. 1 Pet. 2. 5. Exod. 28.
 38. Gen. 4. 4. with Heb. 11, 4. w Job 9, 20.
 Psal

Psal. 143. 2. & *Heb.* 13. 20. 21. 2 *Cor.* 8. 12.
Heb. 6. 10. *Mat.* 25. 21. 23.

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others, yet because they proceed not from an heart purified by faith, nor are done in a right manner, according to the Word; nor to a right end, the glory of God, they are therefore sinful and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful & displeasing unto God. *y* 2 *Kings* 10. 30. 31. 1 *Kings* 21. 27. 29. *Phil.* 1. 15. 16. 18. 2 *Gen.* 4. 5. with *Heb.* 11. 4. and 11. 6. & 1 *Cor.* 13. 3. *Isa.* 1. 14. *b* *Mat.* 6. 2. 5. 16. *c* *Hag.* 2. 14. *Tit.* 1. 15. *Amos* 5. 21. 22. *Hos.* 1. 4. *Rom.* 9. 6. *Titus* 3. 5. *d* *Psal.* 15. 4. and 36. 3. *Job* 21. 14, 15. *Mat.* 25. 41, 42, 44. 45. and 23. 23.

CH A P. XVII.

Of the perseverance of the Saints.

They whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. *a* *Phil.* 1. 6. 2. *Pet.* 1. 10. *John* 10. 28, 29. 1 *John* 3. 9. 1 *Pet.* 1. 5. 9.

II. This perseverance of the Saints depends not upon their own free will, but upon the immutability of the decree of election flowing from the free and unchangeable love of God the Father

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12. her *b*, upon the efficacy of the merit and inter-
 cession of Jesus Christ *c*; the abiding of the Spi-
 rit, and of the seed of God within them *d*, and
 the nature of the Covenant of grace *e*; from all
 use which, ariseth also the certainty an infallibility
 they hereof *f*, *b* 2 Tim. 2. 18, 19. Jer. 31. 3. *c* Heb.
 not 14. and 13. 20 21 Heb. 9. 12, 13. 14 15.
 the Rom. 8. 13 to the end John 17 11. 24. Luke 21.
 d *b*. 2. Heb. 7. 25. John 14, 16 17. 1 John 2. 17.
 od, and 3, 9. *c* Jer. 32. 40 1 John 10, 28 2 Thess.
 d *c*. 3. 1 John 2, 19.

13. Nevertheless they may through the ten-
 tations of satan and of the world, the prevalency
 of corruption remaining in them, & the neglect
 of the means of their preservation, fall into grie-
 vous sins *g*, and for a time continue therein *h*,
 whereby they incur Gods displeasure *i*, & grieve
 his holy Spirit *k*, come to be deprived of some
 measure of their graces and comforts *l*, have their
 hearts hardened *m*, and their consciences wound-
 ed *n*, hurt, and scandalize others *o*, and bring
 temporal judgements upon themselves *p*. *g* Mat.
 by 26. 70, 72, 74. *h* Psal. 51, *tittle and verse* 14.
 way Isa. 64. 5. 7. 9. 2 Sam. 11. 27. *k* Eph. 4. 30.
 se- Ps. 51, 8, 10. 12. Rev. 1. 4. Cant. 5, 2. 3. 4. 6.
 la. n Isa. 26. 17 Mark 6, 42. and 16. 14. *n* Psal.
 29. 32. 3. 4. and 51. 8. *o* 2 Sam. 12, 14. *p* Psal.
 39, 31. 32. 1 Cor. 11. 31.

C H A P. XVIII.

Of the assurance of Grace and salvation.

Although hypocrites and other unregenerate
 men may vainly deceive themselves with
 false

false hopes, & carnal presumptions of being in the favor of God, & estate of salvation *a*, which hopes of theirs shall perish *b*; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace *c*, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed *d*. *a* Job. 8. 13. 14. Micah. 3. 11. Deut. 26. 19. John 8. 11. *b* Mat. 7. 22. 23. *c* 1 John 2. 3. and 3. 14. 18. 19. 21. 24. and 5. 13. *d* Rom. 5. 2.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope *c*, but an infallible assurance of faith, founded upon the divine truths of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God *h*, by which Spirit is the earnest of our inheritance whereby we are sealed to the day of redemption *i*. *c* Heb. 6, 11, 19. *f* Heb. 6, 17. 18. *g* 1 Pet. 1, 4, 5. 10. 11. 1 John 2, 3. and 3. 14. 2 Cor. 1, 12. *h* Rom. 8. 15. 16. *i* Eph. 3. 13. 14. and 4. 30. 2 Cor. 1, 21. 22.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it *k*; yet being enabled by the Spirit to know the things which are freely given him of God, he may without

the extraordinary revelation, in the right use of extraordinary means obtain thereunto l. And therefore it is the duty of every one to give all diligence to make his calling and election sure m, that therein by his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance n; so far is it from inclining men to looseness o. k 1. 23. John 5. 13. Isa. 50. 10. Mark 9, 24. Ps. 88. through. 13. but Ps. 77. to the verse 12. 1 1 Cor. 2, 12. 1 John 4. 13. Heb. 6, 11, 12. Eph. 3, 17, 18, 19. m 2 Pet. 1, 10. natural IV. True believers may have the assurance of their salvation divers wayes shaken, diminished and intermitted, as by negligence in preserving of it; by falling into some special sin, which grieveth the conscience, & grieveth the spirit, or by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him, to walk in darkness, and have no light p, yet are they never utterly destitute of that seed of God, and life of grace, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the Spirit, this assurance may in due time be revived q, and by the which in the mean time they are supported from utter despair r. p Cant. 5. 2, 3, 6. Ps. 5, 18, 12, 16. Eph. 4. 30, 31. Ps. 77, 1. to 10. Mat. 26. 69. 70. 71. 2. Ps. 31, 22. & 88. throughout; Isa. 5, 10. q 1 John 3, 9. Luke 31, 32. Job 13, 15. Ps. 13, 15. and 1. 8, 12. Isa. 50, 10. Micah 7, 7, 8, 9. Jer. 52, 40. Isa.

Isa. 54. 7. 8, 9. 10. Ps. 22, 1. and 88. throughout

C H A P. XIX.

Of the Law of God.

GOD gave to *Adam* a Law, as a Covenant of works, by which he bound him, and all his posterity, to personal, intire, exact and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it, and indued him with power and ability to keep it *a. Gen. 1, 26, 27. with Gen. 2, 17. Rom. 2, 14, 15. and 10. 5; and 5, 12, 29. Gal. 3, 10, 12. Eccl. 7. 29. Job 28. 18.*

II. This Law after his fall continued to be a perfect rule of righteousness, and as such, was delivered by God upon *Mount Sinai*, in Ten Commandments, and written in two Tables *b. the four first Commandments containing our duty towards God, and the other six, our duty to man. c. James 1, 25; 2, 8, 10, 11. 12. Roman 13. 8, 9. Deut 5. 32, and 10. 4. Exod. 34. 1. c. Math. 12. 37, 38, 39, 40.*

III. Beside this Law, commonly called *Moral*, God was pleased to give to the people of *Israel*, as a Church under age. Ceremonial Laws, containing several typical Ordinances, partly of worship, prefiguring *Christ*, his graces, actions, sufferings, and benefits *d*, and holding forth divers instructions of moral duties *e*. All which ceremonial Laws are now abrogated under the New Testament *f. d. Heb. 9; and 10. 1. Gal. 4. 1, 2, 3. Col. 2, 17. e. 1 Cor. 5. 7. 2. Cor. 6. 17. Jude 23. f. Col. 2, 14, 16, 17. Dan. 9. 27. Eph. 2. 15. 16.*

IV. To them also, as a body politick. he gave sundry Judicial Laws, which expired together with the state of that people; not obliging any other now, further then the general equity thereof may require g. *Exod. 21. and 22. 1. to 29. Gen. 49. 10. with 1 Pet 2. 13. 14. Matth. 5. 17. with v. 38. 39. 1 Cor, 9. 8. 9. 10..*

V. The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it j. Neither doth Christ in the Gospel any way dissolve, was but much strengthen this obligation k. *h Rom. Ten 8. 9. Eph 6. 2. 1 John 2. 3. 4. 7. 8. 1 James 2. es b 11. k Mat. 5. 17. 18. 19. James 2. 8 Rom. 3. 31.*

VI. Although true believers be not under the Law, as a Covenant of works, to be thereby justified, or condemned l, yet it is of great use to them, as well as to others in that, as a rule of life, informing them of the will of God and their duty, it directs & binds them to walk accordingly m; If discovering also the sinful pollutions of their nature, hearts, and lives n: so as examining themselves thereby, they may come to further convictions of humiliation for, and hatred against sin o, together with a clearer sight of the need they have of Christ, and the perfection of his obedience p. It is likewise of use to the regenerate, Gal to restrain their corruptions, in that it forbids 5. 17 n q, & the threatnings of it serve to show what Eph even their sins deserve; and what afflictions in this

this life they may expect for them, although freed from the curse thereof threatened in the Law *r*. The promises of it, in like manner, shew them Gods approbation of obedience, and what blessings they may expect upon the performand thereof *s*, although not as due to them by the Law, as a covenant of works *t*. So as a man doing good, and refraining from evil, because the Law encourageth the one, and deterreth from the other, is no evidence of his being under the Law, and not under grace *u*, 1 Rom. 6. 14. Gal. 2. 16. and 3. 13. and 4. 4. 5. Acts 13. 39. Rom. 8. 1. m Rom. 7. 21, 22, 23. Psal. 119. 4. 5. 6. 1 Cor. 7. 19. Gal. 5. 14, 16, 18, 19, 23. n Rom. 7. and 3. 20. o James 1. 23, 24, 25. Rom. 7. 9, 10, 24. p Gal. 3. 14. Rom. 7. 24, 25. and 8. 3. q James 2. 11. Ps. 119. 101. 104. 128. r Ezr. 9. 13, 14. Ps. 89. 30, 34. s Levit. 26. 1. 10 14 with 2 Cor. 6. 16. Eph. 6. 2, 3. Psal. 37. 11 with Mat. 5. 5. Psal. 9. 11. t Gal. 2. 16. Luke 17. 10. u Rom. 6. 12, 14. 1 Pet. 3. 8. 9, 10, 11, 12. with Ps. 34. 12. 10 17. Heb. 12. 28, 29.

VII. Neither are the fore mentioned uses of the Law contrary to the grace of the Gospel but do sweetly comply with it *u*, the Spirit of Christ subduing and inabling the will of man to do that freely and cheerfully which the will of God revealed in the Law requireth to be done *u* Gal. 3. 21. x Ezr. 36. 27. Heb. 8. 10. Jer. 31. 33.

C H A P. XX.

T Of Christian liberty & Liberty of Conscience
 He liberty which Christ hath purchased
 bel

1. **Believers under the Gospel**, consists in their free-
 2. dom from the guilt of sin, the condemning wrath
 3. of God; the curse of the Moral Law *a*, & in their
 4. being delivered from this present evil world,
 5. and bondage to Satan, and dominion of sin *b*, from the
 6. power of evil affections, the sting of death, the victory
 7. over the grave, and everlasting damnation *c*; as al-
 8. so in their free access to God *d*, and their yeel-
 9. ing obedience unto him, not out of slavish fear
 10. but a child-like love and willing mind *e*. All
 11. which were common also to believers under the
 12. Law *f*. But under the New Testament, the li-
 13. berty of Christians is further enlarged in their
 14. freedom from the yoke of the ceremonial Law,
 15. which the Jewish Church was subjected *g*,
 16. and in greater boldness of access to the Throne
 17. of grace *h*, and in fuller communications of the
 18. Holy Spirit of God, than believers under the Law
 19. ordinarily partake of *i*. *a* Tit. 2, 14. *1* Thess.
 20. 1, 10. *Gal.* 3, 13. *b* *Gal.* 1, 4. *Col.* 1, 13. *Acts* 26.
 21. 19. *Rom.* 6, 14. *c* *Rom.* 8, 28. *Ps.* 119. 71. *1* *Cor.*
 22. 15. *1* *John* 4, 18. *f* *Gal.* 3, 9, 14. *g* *Gal.* 4, 1, 2.
 23. *1* *Cor.* 6, 7. and 5, 1. *Acts* 15, 10, 11. *h* *Heb.* 4, 14.
 24. *Heb.* 10, 19. to 22. *i* *1* *John* 7, 38. 39.
 25. *1* *Cor.* 3, 13, 17, 19.

betray true liberty of conscience m; and the requiring of an implicate faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also n. k James 4, 12; Rom 14, 4. l Acts 4, 19; 5, 29. i 1 Cor. 7, 23; Mat 23, 8, 9. 10. 2 Cor. 1, 24; Mat 15, 9; m Co 2, 20, 22, 23; Gal. 1, 10; and 2, 4, 5; and 3, n Rom. 10, 17; and 14, 23; Isa. 8, 20; Acts 17, 1 John 3, 22 Hos. 5, 1; Rev. 13, 12, 16, 17. Jer. 8, 9

III. They who upon pretence of Christian liberty, do practise any sin, or cherish any lust do thereby destroy the end of Christian liberty which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the dayes of our life o. o Gal. 5, 13. 1 Pet. 2, 2 2 Pet. 2, 19. John 8, 34. Luke 1, 74 75.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy but mutually to uphold and preserve one another. They who upon pretence of Christian liberty shal oppose any lawful power or the lawfull exercise of it, whether it be civil or Ecclesiastical resist the ordinance of God p. And for their publishing of such opinions, or maintaining of such practises as are contrary to the light of nature, to the known principles of Christianity, whether concerning faith, worship, or conversation, or the power of godliness, or such erroneous opinions or practises, as either in their own nature or in the manner of publishing or maintaining

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them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the censures of the Church, and by the power of the civil Magistrate. p *Mat.* 12, 25. 1 *Pet.* 2, 13. 14. 16. *Rom.* 13, 1, to 8: *Heb.* 13, 17: q *Rom.* 1, 32. with 1 *Cor.* 5, 1, 4, 11. 13. 2 *John* verse 10. 11. and 2 *Thes* 3, 14. and 1, *Tim.* 6. 3. 4. 5. and *Tit.* 10, 11, 13, and *Tit.* 3, 10: with *Mat.* 18, 15. 16, 17. 1 *Tim.* 1, 19 20 *Rev.* 22. 14, 15, 10. and 3, 9. 1 *Deut.* 13 6. to 12. *Rom.* 13, 3, 4. with 2 *John* verse 10, 11: *Ezra.* 7, 23, 25 26, 27. 8. *Rev.* 17, 12, 16, 17: *Neh.* 13, 15, 7. 21. 2, 25, 30. 2 *Kings* 13, 5, 6. 9. 20, 21. 2 *Chr:* 4. 33. 2 *Chr.* 15, 12, 13. 16. *Dan.* 3, 29: *Tim.* 2, 2, *Isa.* 49. 23. *Zech.* 13. 2. 3.

C H A P. XXI.

Of Religious Worship, and the Sabbath day.

THe light of Nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is good, and doth good unto all and is therefore to be feared, loved, praised, called upon, trusted in, & served with all the heart, and with all the soul, and with all the might. And the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed Will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture. b. a *Rom.* 1. 20.

Acts 17, 24. *Psal.* 119, 68. *Jer.* 10, 7. and 31, 24. and 18. 3. *Rom.* 10, 12. *Psal.* 6. 8. *Josh.* 24. 18. *Mark* 12. 33. b *Deut.* 12, 32. *Mat.* 5. 9. *Acts* 17. 25. *Mat.* 5. 9, 10. *Deut.* 4, 15. 10 20. *Exod.* 20, 4. 5. 6. *Col.* 2, 23.

II. Religious Worship is to be given to God the Father, Son, and Holy Ghost; and to him alone c, not to Angels, Saints, or any other creature d, and since the Fall, not without a Mediator; nor, in the mediation of any other, but of Christ alone e, c *Mat.* 4. 10. with *John* 5, 23. and 2 *Cor.* 11, 14. d *Col.* 2. 18. *Rev.* 19. 10. *Rom.* 1, 25. e *John* 14. 6. 1 *Tim.* 2. 5. *Eph.* 2. 18. *Col.* 3. 17.

III. Prayer with thanksgiving, being one special part of Religious Worship f, is by God required of all men g: and that it may be accepted, it is to be made in the Name of the Son h, by the help of his Spirit i, according to his Will k, with understanding, reverence, humility, fervency, faith, love, and perseverance l, if vocal, in a known tongue m. f *Pil.* 4. 6. g *Psal.* 65. 2. h *John* 14, 13, 14. i *Pet.* 2, 1. j *Rom.* 8, 26. k 1 *John* 3: 14. l *Psal.* 47. 1. *Eccl.* 5. 1, 2. *Heb.* 12. 28. *Gen.* 18, 27. *Jam.* 5. 6. and 1, 6, 7. x *Mark* 11. 24. *Math.* 12, 14, 15. *Col.* 4. 2. *Eph.* 6, 18. m 1 *Cor.* 14, 15.

IV. Prayer is to be made for all things lawful n, and for all sorts of men living, or that shall live hereafter o: but not for the dead p, nor for those of whom it may be known that they have sinned the sin unto death q. n 1 *John* 5. 14. o 1 *Tim.*

and 1 Tim. 2, 1, 2. John 17, 20, 2. Sam 7 29. Ruth
 8. 12. p 2 Sam. 12, 21. 22, 23. with Luke 16, 16.
 Mat 5, 26. Rev. 14, 13. q 1 John 5. 16.

15. V. The reading of the Scripture with godly
 ear-r, the sound Preaching, and conscionable
 Godearing of the Word, in obedience unto God,
 n with understanding, faith and reverence z, sing-
 rearing of Psalms with grace in the heart u, as also
 di the due administration, and worthy-receiving of
 ut the Sacraments instituted by Christ, are all parts
 2 of the ordinary Religions Worship of God, w,
 1 of side Religious Oaths x, Vows y, Solemn
 b. 2 of stings z, and thanksgivings, upon som spe-
 al occasions a, which are in their several times
 and seasons, to be used in an holy and religious
 Godanner b. r Acts 15, 21. Rev. 1, 3. (2 Tim. 4,
 e ad t James 1, 22. Acts 10, 39. Mat. 13, 19.
 of the b. 4, 2. Isa. 66, 2. u Col. 3, 16, Eph. 5, 19,
 o James 5, 13, w Mat. 28, 19. 1 Cor. 11, 23. to
 um 9. Acts 2, 41. x Deut. 6, 13. with Neh. 10. 29
 e 1, Isa. 19, 21, with Eccl. 5, 4, 5. z Joel. 2. 12.
 4. b. 4, 16. Mat. 9, 15, 1 Cor. 7, 5. a Psal. 107.
 2, throughout, Esther 9, 22. b Heb. 12, 28.

17. VI. Neither Prayer nor any other part of re-
 Jamigious Worship, is now under the Gospel,
 th. ether tied unto, or made more acceptable by any
 4, lace in which it is performed, or towards which
 a law is directed c, but God is to be worshipped e-
 at fery where d; in spirit and truth e: as in pri-
 nor te families f, daily g, and in secret, each one
 y ha himself h: so more solemnly in the publick
 5. embles, which are not carelessly, or wilfully

to be neglected, or forsaken when God by his Word or Providence called thereunto *i. c* John 4, 21. *d* Mal. 1, 11. *i* Tim. 1. 8. *e* John 4. 23. 24. *f* Jer. 10. 25. Deut. 6, 6. 7. Job 1. 5. 2 Sam. 6, 18. 20. *i* Pet. 3. 7: *A*cts 10. 2. *g* Mat. 6. 11. *h* Mat. 6. 6. Eph. 6, 8. *i* Isai. 56, 6, 7. Heb. 10. 25. Prov. 1, 20. 21. 24. and 8. 34. *A*cts 13. 42. Luke 4. 16. *A*cts 2. 42.

VII. As it is of the Law of Nature, that in general, a due proportion of time be set apart for the worship of God: so, in his Word, by a positive, Moral, and perpetual Commandment binding all men, in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him *k*; which from the beginning of the World to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week *l*, which in Scripture is called, the Lords day *m*, and is to be continued to the end of the world, as the Christian Sabbath *n*. *k* Exod. 20. 8. 10. 11. *l* Isa. 56, 2. 4. 6. 7. *i* Gen. 2, 2, 3: *i* Cor. 16. 1. 2. *A*cts 20. 7. *m* Rev. 1. 10. *n* Exod. 10. 8. 10, with Mat. 5. 17. 18.

VIII. This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy rest of the day, from their own works, words & thoughts about their worldly employments and recreations; but also are taken up in the whole time to the publick and private exercises of his worship

hind in the duties of necessity and mercy p.
 ohn Exod. 20, 8, and 16, 23, 25, 26, 29, 30, and 31,
 23, 25, 16, 17. Isai. 58, 13. Neh. 13, 15, 16, 17, 18, 19,
 5, 1, 22. p Isai 58, 13. Matt. 12, 11, 10 13.

C H A P. XXII.

Of lawfull Oaths and Vows.

A Lawfull Oath is a part of religious wor-
 ship a, wherein upon just occasion, the
 person swearing solemnly, calleth God to witness
 for what he asserteth or promiseth, and to judge him
 according to the truth or falshood of what he
 sweareth b, a Deut. 10, 20. b Exod. 20, 7. Levit.
 9, 12. 2 Cor. 1, 23. 2 Chron. 6, 22, 23.

II. The Name of God only is that by which
 he becometh ought to swear, and therein it is to be used
 with all holy fear and reverence c. Therefore to
 swear vainly, or rashly, by that glorious & dread-
 full Name, or to swear at all by any other thing,
 is sinful, and to be abhorred d. Yet as in matters
 of weight and moment, an oath is warranted by
 the Word of God under the New Testament, as
 well as under the Old e, so a lawfull oath being
 imposed by lawfull authority, in such matters,
 ought to be taken f. c Deut. 6, 13. d Exod. 20, 7.
 e Mat. 5, 7. f Mat. 5, 34, 37 James 5, 12. e Heb. 6.
 2 Corint. 1, 13. Isai. 25, 16. f 1 Kings 8, 31.
 Neh 13, 25. Ezra 10, 5.

III. Whosoever taketh an oath, ought duly
 consider the weightiness of so solemn an act,
 and therein to avouch nothing but what he is
 fully perswaded is the truth g. Neither may any
 bind himself by oath to any thing but what

is good and just, and what he believeth so to be
and what he is able and resolved to perform
Yet is it a sin to refuse an oath touching any
thing that is good and just, being imposed by
lawful authority *i. g* *Exod.* 20, 7: *Jer.* 4, 2
h Gen. 24, 2, 3, 5, 6, 8, 9: *i Num.* 5, 19, 21
Neh. 5, 12: *Exod.* 22, 7, 8, 9, 10, 11.

IV. An oath is to be taken in the plain and
common sense of the words, without equivoca-
tion, or mental reservation *k*: It cannot oblige to
sin; but in any thing not sinful, being taken, it
binds to performance, although to a mans own
hurt *l*. nor is to be violated, although made up-
on hereticks or infidels *m*, *k* 4, 2. *Psal.* 24, 4
l *1 Sam.* 25 22, 32, 33, 34. *Pf.* 15: 4. *m* *Ezek* 17
16, 18, 19 *Josb.* 9 18. 19. *with 2 Sam.* 21, 1.

V. A vow is of like nature with a promissory
oath, and ought to be made with the like reli-
gious care, and to be performed with the like
faithfulness *n*. *n* *Isa.* 17, 21: *Eccles.* 5, 4, 5, *n*
Psal. 61, 8: and 61 13, 14.

VI. It is not to be made to any creature, but
to God alone *o*; and that it may be accepted, it
to be made voluntarily, out of faith, & conscience
of duty, in way of thankfulness, for mercy receiv-
ed, or for the obtaining of what we want, whether
by we more strictly bind our selves to necessary
duties; or to other things, so far and so long as
they may fitly conduce thereunto *p*. *o* *Psal.* 108
11, *Jer* 44. 25, 26. *p* *Deut.* 23. 21, 22, 23. *P* *Ps*
50, 14. *Gen.* 28. 20, 21, 22. *1 Sam.* 5. 11. *Par*
66. 13, 14. and 132, 2, 3, 4, 5.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof, he hath no promise of ability from God, in which respects, Popish Monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself. *1. q Acts 23, 12, 14. Mark 6, 26. Numbers 30, 5, 8, 12, 13. 1 Mark 19, 11, 12, 1 Cor. 1, 2. 9. de Eph. 4, 28. 1. Pet. 1, 2, 1 Cor. 7, 23.*

CHAP. XXII.

Of the Civil Magistrat.

GOD, the supreme Lord and King of all the world, hath ordained Civil Magistrats to be under him, over the people, for his own glory, and the publick good: and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers. *Rom. 13, 1, 2, 3, 4. 1 Pet. 2, 13, 14.*

It is lawful for Christians to accept and execute the Office of a Magistrat, when called thereto: in the managing whereof, as they ought especially to maintain Piety, Justice and peace, according to the wholesome laws of each common-wealth; so for that end, they may lawfully now under the New Testament, wage war upon just and necessary occasion. *d, b Prov. 15, 16. Rom 13, 1, 2, 4. c Psal. 2, 10, 11, 12,*

1 Tim. 2, 2. Psalm 82, 3 4. 2 Sam. 23, 3. 1 Pet
1, 13. d Luke 3, 14. Rom. 13, 4. Math. 8, 6, 10
Acts 10, 1, 2. Rev. 17, 14 16.

III. The Civil Magistrate may not assume to
himself the administration of the Word and Sa
craments, or the power of the keys of the King
dom of Heaven: yet he hath authority, and it is
his duty to take order that unity and peace be
preserved in the Church; that the truth of God
be kept pure and intire, that all blasphemies and
heresies be suppressed, all corruptions and abuse
in worship and discipline prevented, or reformed
and all the Ordinances duly settled, administred
and observed f. For the better effecting where
of, he hath power to call Synods, to be present ana
them, & to provide that whatsoever is transacted
in them, be according to the mind of God
e 2 Chron. 16, 18. with Matt. 18, 17. & 16, 19. 1 Co
12, 28, 29. Eph. 4, 11, 12. 1 Cor. 4, 1, 2. Rom. 10. 1 f h
Heb. 5, 4. f Isa. 49, 13. Ps. 122, 9. Ezra 7, 23, 24 with
26, 27, 28. Lev. 24, 16. Deut. 13, 5, 6, 12. 2 King h
18, 4. 1 Chron. 12, 1. to 9. 1 Kings 13, 1. to 2. G
2 Chron. 34, 33. & 15, 12, 13. g 2 Chron 9, 8. I
10, 11. & 29, 30. chapters, Mat. 2, 4, 5.

IV. It is the duty of people to pray for Magistrate
strats h, to honor their persons i, to pay the
tribute and other dues k: to obey their law
s commands, and to be subject to their authori
harr for conscience sake l. Infidelity or difference Nei
Religion, doth not make void the Magistrate
joked and legal authority, nor free the people
frocked their due obedience to him m; from which
ss. g.

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ecclesiastical persons are not exempted n: much less
hath the Pope any power and jurisdiction over
them in their Dominions, or over any of their
people; and least of all to deprive them of their
Dominions, or lives, if he shal judge them to be
hereticks or upon any other pretence whatsoever o.
1 Tim. 2, 1, 2 1 Pet. 2. 17. k Rom. 13. 6. 7. l Rom.
13, 5. Tit. 1, 3. m 1 Pet. 2, 13, 14. 16. n Rom. 13, 1.
Kings 2, 35. Acts 25, 9, 10, 11. 2 Pet. 1. 10, 11.
Jude 8, 9, 10, 11. o 2 Thess. 2, 4. Rev. 13, 15, 16, 17.

C H A P. XXIV.

Of Marriage and Divorce.

MArriage is to be between one man and
one woman: Neither is it lawful for any
man to have more then one wife, nor for any wo-
man to have more then one husband at the same
time a. a Gen. 2, 24. Mat. 19, 5, 6. Prov. 2, 17.

II. Marriage was ordained for the mutual help
of husband & wife b, for the increase of mankind
with a legitimate issue, and of the Church with
holy seed c, & for preventing of uncleannels d.
Gen. 2. 18. c Mat. 2, 15. d 1 Cor. 7, 2, 9.

III. It is lawful for all sorts of people to mar-
ry, who are able with judgement to give their
consent e. Yet is it the duty of Christians to
marry only in the Lord f. And therefore such
as profess the true reformed Religion should not
marry with infidels, Papists, or other idolaters:
Neither should such as are godly be unequally
yoked, by marrying with such as are notoriously
ficked in their life, or maintain damnable here-
sies g. e Heb. 13 4. 1 Tim. 4 3. 1 Cor. 7, 36, 27, 38.

Gen. 24, 57, 58. f 1 Cor. 7. 39. g Gen. 34, 14.
Exod. 34, 16. Deut. 7. 3 4. 1 Kings 11, 4. Neh. 13.
25, 26, 27. Mal. 11, 12. 2 Cor. 6. 14.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word h. Nor can such incestuous marriage ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife i. The man may not marry any of his wives kindred nearer in blood than his own, nor the woman of her husband's kindred nearer in blood than of her own j. h Levit. 28, chap. 1 Cor, 5, 1. Amos 2, 7. i Mat. 6, 18. Levit. 18. 24, 25, 26, 27, 28. k Levit. 20, 19, 20. 21.

V. Adultery, or fornication committed after a contract, being detected before marriage, gives just occasion to the innocent party to dissolve that contract l. In the case of adultery after marriage, it is lawful for the innocent party to sue for a divorce m, and after the divorce to marry another, as if the offending party were dead n. l Mat. 1, 18. 19. 20. m Mat. 5, 31, 32. n Mat. 16, Rom. 7. 2. 3.

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage; yet nothing but adultery, or such unlawful desertion as can no way be remedied by the Church, or Civil Magistrat, is cause sufficient of dissolving the bond of marriage o: wherein the publick and orderly course of proceeding is to be observed.

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observed : & the persons concerned in it, not left
to their own wills & discretio in their own case p,
Mat. 19, 8: 9. 1 Cor. 7, 15. Mat. 19 9. p Deut. 24, 1.
3. 4.

C H A P. XXV.

Of the Church.

THe Catholick or Universal Church, which
is invisible, consists of the whole number
of the Elect, that have been, are or shal be gathe-
red into one, under Christ the Head thereof;
and is the Spouse, the body, the fulness of him,
that filleth all in all a. a Eph. 1, 10. 21, 23. and
23. 27. 32. Col. 1, 18.

II. The visible Church which is also Catho-
lick or Universal under the Gospel (not confi-
ned to one Nation, as before, under the Law)
consists of all those throughout the world that
profess the true Religion b. & of their children c,
and is the Kingdom of the Lord Jesus Christ d,
the house & family of God e, out of which there
is no ordinary possibility of salvation f. b 1 Cor.
12, 12, 13. Ps. 2, 8. Rev. 7. 9 Rom. 15, 9,
10, 11, 12: c 1 Cor. 8, 14; Acts 2, 39 Ezk. 16, 20;
1. Rom. 11. 26. Gen. 17, 7: d Mat. 13 47, 14. 7. 7.
Eph. 1, 19. & 3, 25; f Acts 2, 47.

III. Unto this Catholick visible Church,
Christ hath given the Ministry, Oracles and
Ordinances of God, for the gathering and per-
fecting of the Saints in this life, to the end of the
world: and doth by his own presence and Spirit,
according to his promise, make them effectual
there unto g. g 1 Cor. 12. 28: Eph. 11, 12, 13.
Mat. 28, 19, 20. 14. 39, 21.

IV. This Catholick Church hath been sometimes more, sometimes less visible *h*. And particular Churches which are members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and imbraced, Ordinance administred, & publick worship performed more or less purely in them *i*. *h* Rom. 11. 3, 4. Rev. 12. 6, 14. *i* Rev. 2, 3. chap. 1 Cor. 5, 6, 7.

V. The purest Churches under Heaven are subject both to mixture and error *k*, and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless there shall be alwayes a Church on Earth worship God according to his will *m*. *k* 1 Cor. 13, 12. Rev. 2, 3. chap. Mat. 13, 24. to 47. *l* Rev. 18, 2. Rom. 11. 18. to 23. *m* Mat. 16, 18. Pf. 72. 17. *o* 102, 28. Mat. 28, 19, 20.

VI. There is no other Head of the Church but the Lord Jesus Christ *n*; nor can the Pope of Rome in any sense be head thereof, but is the Antichrist, that man of sin, & son of perdition that exalteth himself in the Church against Christ, and all that is called God *o*. *n* Col. 1, 18. Ephes. 1, 1. *o* Mat. 23, 8, 9, 10. 2 Thess. 2, 3, 4, 9. Rev. 13, 6.

C H A P. XXVI.

Of the Communion of Saints.

ALL Saints that are united to Jesus Christ their Head, by his Spirit, & by faith, have fellowship with him in his graces, suffering, death, resurrection and glory *a*. And being united to one another in love, they have communion in each others gifts and graces *b*, and are oblig

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the performance of such duties publick & private, as do conduce to their mutual good, both in the outward and inward man c. a *John* 1, 3 *Eph.* 16, 17, 18 19. *Joh.* 2, 16. *Eph.* 2, 5, 6. *Phil.* 3 10. *1 Cor.* 4, 5, 6. *2 Tim.* 2, 12. b *Eph.* 4, 15, 16. *1 Cor.* 2, 7. c *3.* 21, 22, 23. *Col.* 2 19. c *1 Thes.* 5. 11. 14. *1 Cor.* 1, 11, 12, 14. *1 John* 3, 16, 17, 18. *Gal* 6. 10.

I I. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification d: as also, in relieving each other in outward things, according to their several abilities, and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the Name of the Lord Jesus c. d *Heb.* 10, 24, 25. *Acts* 2, 42 46. *Isa.* 2, 3. *1 Cor.* 11, 20. e *Acts* 2. 44, 45. *1 John* 3. 17. *1 Cor.* 8, 9. chap. *Acts* 11, 29, 30.

III. This communion which the Saints have with Christ, doth not make them in any wise partakers of the substance of his God-head, or to be equal with Christ in any respect: either of which to affirm, is impious, and blasphemous f. Nor doth their communion one with another, as saints, take away, or infringe the title, or propriety which each man hath in goods & possessions g. *Col.* 1, 18, 19. *1 Cor.* 8, 6. *Isai.* 42, 8. *1 Tim.* 6. 5, 16. *Psal* 45, 7. with *Heb.* 1, 8 9. g *Exod.* 10, 5. *Eph.* 4, 28. *Acts* 5, 4.

Sacraments are holy signes, and seals of the Covenant of Grace *a*, immediately instituted by God *b*, to represent Christ, and his benefits, and to confirm our interest in him *c*: as also, to put a visible difference between those that belong unto the Church, & the rest of the world *d*, and solemnly to engage them to the service of God in Christ according to his word *e*. *a* Rom. 4. *Gen.* 17, 7, 10: *b* *Mat.* 18, 19, 1 *Cor.* 11, 13 *c* 1 *Cor.* 10, 16; and 11, 25, 26. *Gal.* 3. 27 *d* *Rom.* 15, 8: *Exod.* 12, 58; *Gen.* 34, 14. *e* *Rom.* 6, 3-4. 1 *Cor.* 10, 16, 21.

II. There is in every Sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names & effects of the one, are attributed to the other *f*. *f* *Gen.* 17, 10: *Mat.* 26. 27 *28. Tit.* 3, 4.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but upon the work of the Spirit *h*, and the word of Institution which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers *i*. *g* *Rom.* 2, 28, 29, 1 *Pe.* 3, 21. *h* *Mat.* 3, 11: 1 *Cor.* 12, 13, 1 *Math.* 26. 17 *28. and* 28, 19, 20.

IV. There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the word lawfully ordained *k. Mat. 28, 19, 1 Cor. 11, 20, 23: and 14, 1. Heb. 5. 4.*

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were fore substance the same with those of the New I. *1 Cor. 10, 1. 2, 3, 4.*

CH A P. XXVIII.

Of Baptism.

Baptism is a Sacrament of the New Testament ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized, into the visible Church *b*: but also to be unto him a sign and seal of the covenant of grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newness of life *g*, which Sacrament is by Christs own appointment to be continued in his Church, until the end of the world *h. a Mat. 18, 19. b 1 Cor. 12, 13. c Rom. 4. 11. with Col. 2. 11, 12. d Gal. 3. 27. Rom. 6. 5. e Tit. 3. 5, 1 Mak 1, 4. g Rom. 6. 3, 4. h Mat. 28. 19. 20.*

11. The outward element to be used in this Sacrament is water, wherewith the party is to be baptized, in the Name of the Father, and of the Son, and of the holy Ghost, by a Minister of the Gospel lawfully called thereunto *i. 1 Mat. 28, 19.*

11. John 1, 33. Mat. 28, 19. 20.

III. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person *k*. *k* Heb 9, 10, 19, 20, 21, 22. *A*cts 2, 4, 1 and 16, 33. Mark 7. 4.

IV. Not only those that do actually profess faith in, and obedience unto Christ *l* but also the infants of one or both believing parents, are to be baptized *m*. *l* Mark 16, 15. 16. *A*cts 8. 37. 38. *m* Gen. 17 7, 9. Gal. 3 9, 14 Col. 2. 11. 12. *A*cts 2 38, 39. Rom. 4, 11, 12. 1 Cor. 7, 14. Mat. 28. 19. Mark 10, 13. 14. 15. 16. Luke 18. 15.

V. Although it be a great sin to contemn or neglect this Ordinance *n*, yet grace and salvation are not so unseparably annexed unto it, as that no person can be regenerated or saved without *e*, or that all that are baptized are undoubtedly regenerated *p*. *n* Luke 7. 30, *E*xod. 4, 24, 25, 26. *o* Rom. 4. 11. *A*cts 10, 2. 4, 22, 31, 47. *p* *A*cts 8, 13 23. of

VI. The efficacy of Baptism is not tyed to that moment of time wherein it is administered *q*, yet notwithstanding by the right use of this Ordinance, the grace promised is not only offered, but really exhibited and conferred by the holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the counsel of Gods own will *r*. *o* John 3, 5. 8. *r* Gal. 3, 27. *T*it. 3. 5. Eph. 5, 25, 26. *A*cts 2, 38. 41.

VII. The Sacrament of Baptism is but once to be administered unto any person *f*. *f* *T*it. 3. 5. *le*

C H A P. XXIX.

Of the Lords Supper.

Our Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his body & blood, called the Lords Supper, to be observed in his Church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him, and to be a bond & pledge of their communion with him, and with each other, as members of his mystical body *a*, *a* I Cor. 11. 23., 24. 25, 26. and 10, 16, 27. 28. 2 Cor. 12, 13.

II. In this Sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead *b*, but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same *c*: so that the Popish sacrifice of the Mass (as they call it) is most abominably injurious to Christs one only sacrifice, the alone propitiation for all the sins of the elect *d*. *b* Heb. 7, 22, 25. 26, 28. *c* I Cor. 11. 24 25 26. Mat. 26, 26 27. *d* Heb 7. 24. 25. 27 & 10. 11. 12. 14. 18.

III. The Lord Jesus hath in this Ordinance appointed his Ministers to declare his word of institution to the people, to pray and bless the elements of bread and wine, and thereby to set them

them apart, from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants *e*, but to none who are not then present in the Congregation *f*. *e* *Matth.* 26. 26, 27, 28. *Mark* 14. 22. 23. 24. *Luke* 22. 19, 20. with *1 Cor.* 11. 23, 24, 25, 26. *f* *Acts* 20. 7. *1 Cor.* 11. 20.

I V. Private Masses, or receiving this Sacrament by a Priest, or any other alone *g*; as likewise the denial of the cup to the people *h*, worshipping the elements, the lifting them up, or carrying them about for adoration, & the reserving them for any pretended religious use, are all contrary the nature of this Sacrament, and to the institution of Christ *i*. *g* *1 Cor.* 10. 6. *h* *Mark* 4. 23. *1 Cor.* 11. 25, 26, 27, 28, 29. *i* *Matth.* 15. 9.

V. The outward elements in this Sacrament duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the thing they represent, to wit, the Body and blood of Christ *k*, albeit in substance and nature they still remain truly & only bread and wine, as they were before *l*. *k* *Mat.* 26. 26, 27, 28. *1 Cor.* 11. 26, 27, 28. *Matth.* 26. 19.

V I. That doctrine which maintains a change of the substance of bread and wine into the substance of Christs Body and blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to

Scripture alone, but even to common sense and reason, overthroweth the nature of the Sacrament, and hath been, and is the cause of manifold superstitions, yea of gross idolatries *m.* in *Acts* 3. 21. *I Cor.* 11. 24, 25, 26. *Luke* 24. 6, 39.

VII. Worthy receivers outwardly partaking of the visible elements in this Sacrament *n*, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive and feed upon Christ crucified, and all the benefits of his death: The Body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine, yet as really, but spiritually present to the faith of believers in that Ordinance, as the elements themselves are to their outward senses *o.* in *2 Cor.* 11. 28. *o* *I Cor.* 10. 16.

VIII. Although ignorant and wicked men receive the outward elements in this Sacrament, yet they receive not the thing signified thereby, but by their unworthy coming thereunto, are guilty of the Body and blood of the Lord to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and cannot without great sin against Christ, while they remain such, partake of those holy mysteries, or be admitted thereunto *q.* *I Cor.* 11. 27, 28. 29. *2 Cor.* 6. 14, 15, 16. *q* *I Cor.* 6, 7, 13. *2 Thess.* 3. 6, 14, 15. *Math.* 7. 6.

CHAP.

appo...

THe Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church Officers, distinct from the Civil Magistrate *a. a Isa. 5, 6, 7. 1 Tim. 5. 17. 1 Thess. 5, 12. Acts 20. 17, 28. Heb. 13, 7, 17. 24. 1 Cor. 12. 28. Mat. 28. 18. 19, 20.*

II. To these Officers the keys of the Kingdom of heaven are committed: by vertue whereof, they have power respectively to retain and remit sins, to shut that Kingdom against the impenitent, both by the Word and censures, and to open it unto penitent sinners. by the ministry of the Gospel; and by absolution from censures, as occasion shall require *b. b Mat. 16, 19. & 18, 17, 18. John 20, 20. 21. 22, 23. 2 Cor. 2. 6, 7, 8.*

III. Church censures are necessary for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honor of Christ and the holy profession of the Gospel, & for preventing the wrath of God which might justly fall upon the Church, if they should suffer his covenant & the seals thereof to be profaned by notorious and obstinate offenders *c. c 1 Cor. 11. 17. to the end, with Jude 23.*

IV. For the better attaining of these ends the Officers of the Church are to proceed by admonition, suspension from the Sacrament of the

Lords Supper for a season & by communication
from the Church, according to the nature of the
crime, & demerit of the person *d. d. 1 Thes. 5. 12.*
Thes. 3. 6, 14, 15. 1 Cor. 5. 4, 5, 13. Mat. 18, 17.
Tit. 3, 10. C H A P. XXXI.

Of Synods and Councils.

For the better government and further edi-
fication of the Church, there ought to be
such Assemblies as are commonly called Synods
or Councils *a. a Acts 15. 2, 4, 6.*

I I. As Magistrats may lawfully call a Synod
of Ministers and other fit persons, to consult and
advise with about matters of Religion *b:* so if
Magistrats be open enemies to the Church, the
Ministers of Christ, of themselves, by vertue of
their Office; or they with other fit persons, upon
delegation from their Churches, may meet toge-
ther in such Assemblies *c. b Isa. 49. 23. 1 Tim. 2.*
2 Chr. 19, 8, 9, 10, 11. & 29. 30 chap. Mat. 2. 4.
Prov. 11. 14. c Acts 15. 2, 4, 22, 23, 25.

III. It belongeth to Synods & Councils, mi-
nisterially to determine controversies of faith, &
of conscience, to set down rules & directions
for the better ordering of the publick worship of
God, and government of his Church, to receive
complaints, in cases of small administration, and
authoritatively to determine the same; which de-
cisions and determinations, if consonant to the
word of God, are to be received with reverence
and submission, not only for their agreement
with the word, but also for the power whereby
they are made, as being an Ordinance of God
appoint-

appointed thereunto in his Word *d.* *d* Acts 15, 18, 24, 27, 28, 29, 30, 31. Acts 16. 4. Mat. 17, 18, 19. 20.

I V. All Synods or Councils since the Apostles time, whether general or particular, many have erred: therefore they are not to be made the rule of faith or practise, but be used as an help in both *e.* *e* Eph. 2. 26. Acts 17. 11. 1 Cor. 2. 5. 2 Cor. 1. 24.

V. Synods and Councils are to handle, conclude nothing but that which is Ecclesiastical; & are not to intermeddle with Civil affairs which concern the Commonwealth, unless by way of humble petition in cases extraordinary, by way of advice, for satisfaction of conscience they be thereunto required by the Civil Magistrate *f.* *f* Luke 12. 13, 14. John 18. 36.

CH A P. XXXII.

Of the state of men after death, and of the Resurrection of the dead.

THe bodies of men after death, return to the dust, and see corruption *a*: but the souls (which neither die nor sleep) having immortal subsistence, immediately return to God who gave them *b*: the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies *c*: and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgement of the great day *d*. Besides the

in two places, for souls separated from their bodies,
 1. The Scripture acknowledgeth none. a *Gen.* 3. 19.
Acts 13. 36. b *Luke* 23. 43. *Eccl.* 12. 7 c *Heb.* 12.
Apoc. 3. 2 *Cor.* 5. 1, 6, 8. *Phil.* 1. 23. *Acts* 2. 21. *Eph.* 4.
 1. 3. d *Luke* 16. 23, 24. *Acts* 1. 25. *Jude* 6. 7.
 e *Pet.* 3. 19.

but I I. At the last day, such as are found alive,
 shall not die, but be changed e: and all the dead
 shall be raised up with the self same bodies, and
 none other, although with different qualities,
 which shall be united again to their souls for e-
 ternity f. e 1 *Thes.* 4. 17. 2 *Cor.* 15. 51, 52. f *Job* 19.
 26, 27. 1 *Cor.* 15. 42, 43, 44.

II. The bodies of the unjust shall by the po-
 wer of Christ be raised to dishonor: the bodies
 of the just by his Spirit unto honor, and be made
 conformable to his own glorious body g. g *Acts*
 1. 15. *John* 5. 28, 29. 1 *Cor.* 15. 42. *Phil.* 3. 21.

CHAP. XXXIII.

Of the last Judgement.

God hath appointed a day wherein he will
 judge the World in righteousness by Jesus
 Christ a, to whom all power and judgement is gi-
 ven of the Father b. In which day, not only the
 Angels shall be judged c, but likewise all
 persons that have lived upon earth, shall appear
 before the Tribunal of Christ, to give an account
 for their thoughts, words and deeds; & to receive
 according to what they have done in the body,
 whether good or evil d. a *Acts* 17, 31. b *John*
 5. 21, 27. c 1 *Cor.* 6. 3. *Jude* 6. 2 *Pet.* 2, 4.
 d 2 *Cor.* 5, 10. *Eccl.* 12, 14. *Rom.* 2, 16, and

14, 10, 12. *Matth.* chapter 12. verses 36, 37.

II. The end of Gods appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice, in the damnation of the reprobate who are wicked and disobedient: for then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord: but the wicked who know not God and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, & from the glory of his power. *e. e. Matth* 25, 31. to the end: *Rom.* 2, 5, 6. *1 Cor* 9, 22, 23. *Mat.* 25. 21. *Acts* 3. 19. *2 Thess.* 1. 7, 8, 9, 10.

III. As Christ would have us to be certainly perswaded that there shall be a day of Judgement both to deter all men from sin, and for the greater consolation of the godly in their adversity: so will he have that day unknown to men, that they may shake off all their carnal security, and be always watchful, because they know not what hour the Lord will come, and may be ever prepared to say, Come, Lord Jesus, come quickly, Amen. *1 Pet.* 3. 11, 14. *2 Cor.* 10. 11. *2 Thess.* 5, 6, 7. *Luke* 21. 27, 28. *Rom.* 8, 23, 24, 25. *g. Matth.* 24. 36. 42, 43, 44. *Mark* 13, 35, 36, 27. *Luke* 12, 35, 36. *Rom.* 12, 20.

FINIS.

THE LARGER CATECHISM.

first agreed upon by the assembly of Divines
at Westminster.

And now appointed by the General Assembly of
the Church of Scotland, to be a part of Uniformity
in Religion between the Kirks of
Christ in the three Kingdoms.

QUESTION.

What is the chief and highest end of
man?

A, Mans high and chiefest end is, to glorifie
God a, and fully to enjoy him for ever b. a Rom.
1, 36. 1 Cor. 10, 31. Psal. 73, 1, 2, to the end:
John 17. 21. 22, 23.

Q. How doth it appear that there is a God?

A. The very light of nature in man, and the
works of God, declare plainly that there is a
God: but his Word and Spirit only do suffi-
ciently and effectually reveal him unto men for
their salvation d. c Rom. 1, 19, 20. Psal. 19, 1,
2. Acts 17. 19. d 1 Cor. 2, 6, 10. 2 Tim. 3, 15.
3, 4, 17. 1 J. 56, 21.

Q. What is the Word of God?

A. The holy Scriptures of the Old and New
Testament are the Word of God e, the only
rule of faith and obedience f. e 2 Tim. 3, 16.
2 Pet.

2 Pet. 1, 19, 20, 31. 1 Eph. 2, 20. Revel. 22, 8, 19.
 Isai. 8, 10. Luke 16, 29, 31. Gal. 1, 8, 9. 2 Tim.
 15, 16, 17.

Q. How doth it appear that the Scriptures are
 the Word of God?

A. The Scriptures manifest themselves to be
 the Word of God by their majesty g, and pur-
 ey h, by the consent of all the parts i, and the scope
 of the whole, which is to give all glory to God
 by their light and power to convince and convert
 sinners, to comfort and build up believers unto
 salvation l. But the Spirit of God bearing witness
 by and with the Scriptures in the heart of man,
 alone able to perswade it, that they are the ver-
 Word of God m. g Hos 8 12. 1 Cor. 2 6 7 13. 1
 119, 128, 129. h Psal 12 6, and 119 140. i Act
 26, 12. k Rom. 3. 19 27. l Acts 18, 28. Heb.
 11. James 1, 28. Psal 19 7, 8, 9. Rom. 15,
 Acts 20 32. m John 16, 13, 14. 1 John 2, 20,
 John 20 31.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach what man
 is to believe concerning God, and what duty God
 requires of man n. n 2 Tim 1, 13.

Q. What do the Scriptures make known of God?

A. The Scriptures make known what God
 is o, the Persons in the God-head p, his at-
 crees q, and the execution of his decrees
 o Heb. 12, 6. p John 5, 7. Acts 15. 14, 15, 3
 r Acts 4. 7, 28.

Q. What is God?

A. God is a Spirit s, in, and of himself in

man, **Q.** Are there more Gods then one?

Q. How many Persons are there in the Godhead?

Q. What are the personal properties of the three persons in the God-head?

How doth it appear that the Son and the holy
 Spirit are God equal with the Father?

A. The

A. The Scripture manifesteth that the Son and the holy Ghost, are God equal with the Father, ascribing unto them such Names *p*, attributes *q*, works *r*, and worship, as are proper to God only. *p* Isa. 3. 5. 8. with John 12. 41. Acts 28. 25. 1 John 5. 10. Acts 5. 3. 4. 9. John 1. 1. 1 Sam. 7. 6. John 2. 24. 25. 2 Cor. 2. 10. 11. 1 Cor. 1. 16. Gen. 1. 2. Mat. 18. 19. 2 Cor. 13. 14.

Q. What are the Decrees of God?

A. Gods decrees are the wise, free and holy acts of the counsel of his will *t*, whereby from all eternity, he hath for his own glory, unchangeably fore-ordained whatsoever comes to pass in time *u*, especially concerning Angels and men. *t* Eph. 1. 11. Rom. 11. 33. & 9. 14. 15. 18. *u* Eph. 1. 4. 11. Rom. 9. 22. 23. Psal. 33. 11.

Q. What hath God especially decreed concerning angels and men?

A. God by an eternal and immutable decree out of his meer love, for the praise of his glorious grace, to be manifested in due time, hath elected some Angels to glory *w*, and in Christ hath chosen some men to eternal life, and the means thereof *x*: and also according to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favor as he pleaseth) hath passed by, and fore-ordained the rest to dishonor and wrath, to be by their sin inflicted, to the praise of the glory of his justice *y*. *w* 1 Tim. 5. 21. *x* Eph. 1. 4. 5. 6. 2 Thim. 2. 13. 14. *y* Rom. 6. 17. 18. 21. 22. Mat. 11. 25. 2 Tim. 2. 20. Jude 4. 4. 2 Pet. 2. 8.

Q. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence, according to his infallible fore-knowledge, and the free immutable counsel of his own will *q. 2 Eph. 1, 11.*

Q. What is the work of creation?

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing, the world, and all things therein, for himself, within the space of six dayes, and all very good *a. a Gen. 1. Heb. 1. 3. Prov. 16. 4.*

Q. How did God create the angels?

A. God created the Angels *b*, spirits *c*, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his commandments, and to praise his Name *h*, yet subject to change *i*. *Col. 1, 16. c Psal. 104, 4. d Math 12. 30. e Mat. 23. 36. f 2 Sam. 14, 17. Mat. 24, 36. g 2 Thess 1. 7. h Psal. 103. 20, 21. i 2 Pet. 1, 4.*

Q. How did God create man?

A. After God had made all other creatures, he created man male and female *k*, formed the body of the man of the dust of the ground *l*, and the woman of a rib of the man *m*, indued them with living, reasonable, and immortal souls *n*, made them after his own image *o*, in knowledge *p*, righteousness, and holiness *q*, having the image of God written in their hearts *r*; and power to fulfil it *s*, with dominion over the creatures *t*, subject to all *u*. *k Gen. 1, 27. l Gen. 2. 7. Gen. 2, 22, n Gen. 2, 7. Job 35, 11, Eccles. 12. 7.*

Mat. 10, 28. Luke 23, 43. o Gen 1, 27. p Col. 3, 10. q Eph. 4, 24. r Rom. 2, 14, 15. s Eccl. 7, 29. t Gen. 1, 28. u Gen. 3, 6. Eccl. 7, 27.

Q. What are Gods works of providence ?

A. Gods works of providence are, his most holy w, wise x, and powerful preserving y, and governing all his creatures z, ordering them, and all their actions a, to his own glory b. w Psalm 145, 7. x Psalm 102, 25. Isai. 28, 9. y Heb. 1, 3. z Psalm 103, 19. a Mat. 10, 29 30, 31. Gen. 45, 7. b Rom. 11, 36. Isai. 63, 14.

Q. What is Gods providence toward the angels ?

A. God by his providence permitted some of the Angels willfully and irrecoverably to fall into sin and damnation c, limiting and ordering them, and all their sins to his own glory d: and established the rest in holiness & happiness e; imploying them all f, at his pleasure in the administration of his power, mercy and justice g. c Jude 6. 2 Pet. 2, 4. Heb. 2, 16. John 8, 44. d Job 1, 12. Mat. 3, 1. e 1 Tim. 5, 21. Mark 8, 38. Heb. 12, 2. f Ps. 104, 4. g 2 Kings 19, 25. Heb. 1, 14.

Q. What was the providence of God toward man in the estate in which he was created ?

A. The providence of God toward man in the estate in which he was created, was the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion i, and ordaining marriage for his help k, affording him communion with himself l, instituting the Sabbath m, entering into a covenant of life with him

pon condition of personal, perfect, and perpetual obedience, of which the Tree of Life was pledge, and forbidding to eat of the Tree of the knowledge of good and evil, upon pain of death p: h Genes. 2, 8, 15, 16. i Genes. 1: 28. Gen. 2, 18. l Genes. 1, 26, 27, 28, 29. and 3 8. Gen 2, 3. n Gal. 3, 12. Rom. 10, 5. o Gen. 2, p Gen. 1, 17.

Q. Did man continue in that estate wherein he was first created?

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created q. q Gen. 3, 6, 7, 8, 13. Eccl. 7, 25. 1 Cor. 11, 3.

Q. Did all mankind fall in that first transgression?

A. The Covenant being made with Adam as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression s. r Acts 17, 1 Gen. 2, 16, 17. with Rom. 5, 12. to 20. and r. 15, 21, 22.

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery t. t Rom. 5, 12. Rom. 3, 23.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule of

to the reasonable creature u. u 1 John 3, 4. G
3, 10, 12.

Q. Wherein consisteth the sinfulness of that state whereinto man fell?

A. The sinfulness of that estate wherein man fell, consisteth in the guilt of *Adams* sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually x, which is commonly called Original sin, and from which do proceed all actual transgressions w Rom. 5, 12, 19. x Rom. 3, 3, 10. 10 20. Ephes. 1, 2, 3. Rom. 5, 6. and 8, 7, 8. Gen. 6, 5. y *Ja* 1, 14, 15. *Matth.* 15. 19.

Q. How is original sin conveyed from our first Parents unto their posterity?

A. Original sin is conveyed from our first Parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin z. z Psalm 51, Job 14 4. and 15. 14. John 3. 6.

Q. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God a, his displeasure and curse, so as we are by nature children of wrath, bond slaves to Satan c, and justly liable to all punishments in this World, and that which cometh hereafter. a Genes. 3, 8, 10, 24. b Ephes. 1, 2, 3, 26. d Genes. 2, 17. Lam. 3, 39. R

Gal. 13. Math. 25. 41, 49. Jude v. 7.

Q. What are the punishments of sin in this world?

A. The punishments of sin in this world, are, either inward, as blindness of mind e, a reprobate sense f, strong delusions g, hardness of heart h, horror of conscience i, and vile affections k: or outward, as the curse of God upon the creatures for our sakes l, and all other evils that befall us in our bodies, names, estates, relations, and employments m, together with death itself n. e Eph. 1. 8. f Rom. 1. 28. g 2 Thess. 2. 11. h Rom. 2. 5. i Isai. 33. 14. Gen. 4. 13. Math. 27. 4. k Rom. 2. 6. l Genes. 3. 17. m Deut. 28. 15. to the end. Rom. 6. 21, 23.

Q. What are the punishments of sin in the world to come?

A. The punishments of sin in the World to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body without intermission in all fire for ever o. o 2 Thes. 1. 9. Math. 9. 45. 6. 48. Luke 16. 24.

Q. Doth God leave all mankind to perish in the state of sin and misery?

A. God doth not leave all mankind to perish in the state of sin and misery p, into which they fall, by the breach of the first Covenant, commonly called the Covenant of Works q: but of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant commonly

called the Covenant of Grace *r.* p 1 *Theſſ.* 5
q Gal. 3, 10, 12. *r Tit.* 3, 4, 5, 6, 7. *Gal.* 3, 2
Rom. 3, 20, 21, 22.

Q. With whom was the Covenant of grace made?

A. The Covenant of grace was made with Christ as the second Adam, and in him, with the elect as his seed *f.* *Gal.* 3, 16. *Rom* 5, 15. the end *Iſai.* 53, 10, 11.

Q. How is the grace of God manifested in the second Covenant?

A. The grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator *t*, and life and salvation by him *u*; and requiring faith as the condition to interest them in him *w*, promiset^h and giveth his holy Spirit *x* to all his elect to work in them that faith *y*, with all other saving graces and to enable them unto all holy obedience *a*, the evidence of the truth of their Faith *b*, and thankfulness to God *e*, and as the way which hath appointed them to salvation *d.* *1 Gen.* 15. *Iſai.* 41, 6. *John* 6, 27. *u* *1 John* 5, 11, 4 *w John* 3, 16. and 1. 12. *x Prov.* 1, 23. *y Gal.* 5, 13. *z Gal.* 5, 22, 23. *a Ezech.* 36, 27. *b Jam.* 2, 18, 22. *c 2 Corint.* 5, 14, 15. *d Eph.* 2, 10.

Q. Was the Covenant of grace alwayes administered after one and the same manner?

A. The Covenant of grace was not alwayes administered after the same manner, but the ministrations of it under the Old Testam^{ent}

5 were different from those under the New e.
 3. 2 2 Cor. 3, 6, 7, 8, 6.

Q. How was the Covenant of grace admini-
 15. strated under the Old Testament?

A. The Covenant of grace was administred
 wi under the Old Testament, by promises f, pro-
 phesies g, sacrifices h, circumcision i, the passo-
 15. ver k: and other types and ordinances, which did
 in all fore signify Christ then to come, and were for
 that time sufficient to build up the Elect in faith
 in the promised Messiah l, by whom they then
 had full remission of sin, and eternal salvation m.
 he se Rom. 15, 3. g Acts 3, 20, 24. h Heb. 10, 1. i Rom.
 h an 11. k 1 Cor. 5, 7. l Heb. 8, 9, 10. chapters. Heb.
 nd sa 1, 13. m Gal. 3 7, 8, 9, 10.

Q. How is the Covenant of grace administred
 e co under the New Testament?

A. Under the New Testament, when Christ
 the substance was exhibited, the same Covenant
 of grace was and still is to be administred in the
 teaching of the word n, and the administration
 Gen. of the Sacraments of Baptism o, and the Lords
 11. supper p; in which, grace and salvation is held
 y C forth in more fulness, evidence and efficacy to all
 o Jan tions q. n Matth. 16, 15. o Matth. 28. 19, 20.
 Eph 1 Cor. 11, 23, 24 25. q 2 Cor. 3, 6. to the end.
 s ad Heb. 8, 6, 10, 11. Mat. 28 19.

Q. Who is the Mediator of the Covenant of
 grace?

A. The only Mediator of the Covenant of
 the ace is the Lord Jesus Christ r, who being the
 same eternal Son of God, of one substance, and equal

So **The larger Catechism.**
with the Father *f*, in the fulness of time became
man *t*, and so was and continues to be God and
Man in two intire distinct natures, and one per-
son for ever *u*. *r* 1 Tim. 1, 5; [John 1, 1, 14
John 10, 30; Phil 2, 6. *t* Gal. 4, 4. *u* Luke
34. Rom. 9, 5: Col. 2, 9. Heb. 7, 14. 15:

Q. How did Christ being God become man?

A. Christ the Son of God became man, by
taking to himself a true body, and a reason-
able soul *w*, being conceived by the power of
the holy Ghost, in the womb of the Virgin Ma-
ry, of her substance, and born of her *x*, yet with-
out sin. *w* John 1, 14: Mat. 26. 38. *x* Luke
27, 31, 35, 42: Gal. 4, 4. *y* Heb. 4. 15. and
7, 26.

Q. Why was it requisite that the Mediator
should be God?

A. It was requisite that the Mediator should
be God, that he might sustain and keep the hu-
mane nature from sinking under the infinite wrath
of God, and the power of death *z*; give worth
and efficacy to his sufferings, obedience and inter-
cession *a*, and to satisfy Gods justice *b*, procure
his favor *c*, purchase a peculiar people *d*, give
his Spirit to them *e*, conquer all their enemies
and bring them to everlasting salvation *g*. *z* Acts
2. 24. 25: Rom. 1. 4. with Rom. 4, 25: Heb.
14. *a* Acts 20. 28. Heb. 9, 14. and 7, 25, 26, 27.
28. *b* Rom. 3, 24, 25, 26: *c* Eph. 1. 6. Mat.
17. *d* Tit. 2, 13. 14: *e* Gal. 4. 6. *f* Luke 1, 6
69, 71, 74. *g* Heb. 5, 8, 9. and 9, 11, to 16.

Q. Why was it requisite that the Mediator
should be man?

A.

A. It was requisite that the Mediator should be man, that he might advance our nature *b*, perform obedience to the Law *c*, suffer and make intercession for us in our nature *d*; have a fellow-feeling of our infirmities *e*; that we might receive the adoption of sons *f*, and have comfort and access with boldness unto the Throne of grace *g*.
h Heb. 2, 16. *i* Gal. 4, 4. *k* Heb. 2, 14. and 7, 24, 25. *l* Heb. 4, 15. *m* Gal. 4, 5. *n* Heb. 4, 16.

Q. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God & man, should himself be both God and man, and this in one person, and that the proper works of each nature might be accepted of God for us *o*, and relied on by us, as the works of the whole person *p*. *q* Matth. 1, 21, 23. and 3, 17. Heb. 9, 14. *r* 1 Pet. 2, 6.

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because he saved his people from their sins *q*. *q* Mat. 1, 21.

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the holy Ghost above measure *r*, and so set apart, and fully furnished with all authority and hability *s*, to execute the Offices of a Prophet *t*, Priest *u*, & King of his Church, in the estate both of his humiliation and exaltation *w*. *x* John 1, 34. Ps. 44, 7. *y* John 6, 27. Mat. 8, 18, 19, 20. *z* Acts 3, 21, 22. Luke 4, 18, 21. Heb. 5, 5, 6, 7. and 4, 14, 15. *aa* Ps. 2, 6. Mat. 21, 5. *ab* Mat. 9, 6, 7. Phil. 2, 8, 9, 10, 11.

Q. How doth Christ execute the office of a Prophet

A. Christ executeth the Office of a Prophet in his revealing to the Church x, in all ages, his Spirit and Word y, in divers ways of administration z, the whole will of God a, in all things concerning their edification and salvation x John 1, 18. y 1 Pet. 1, 10, 11, 12. z Heb. 1, 1. a John 15, 15. b Acts 20, 31. Eph. 4, 11, 12, 13. John 20, 31.

Q. How doth Christ execute the office of a Priest

A. Christ executeth the Office of a Priest, his once offering himself a sacrifice without spot to God c, to be a reconciliation for the sins of his people d, and in making continual intercession for them e. c Heb. 9, 14, 28. d Heb. 2, 17. e Heb. 7, 25.

Q. How doth Christ execute the office of a King

A. Christ executeth the office of a King, calling out of the world a people to himself f, and giving them Officers g, Law h, and censures, which he visibly governs them i, in bestowing living grace upon his elect k, rewarding their obedience l, and correcting them for their sins m, preserving and supporting them under all their temptations and sufferings n, restraining and overcoming all their enemies o, and powerfully ordering all things for his own glory p, and their good & also in taking vengeance on the rest who know not God, & obey not the Gospel r. f Acts 15, 14. g Eph. 4, 11, 12. h 1 Cor. 11, 28. Isa. 33, 12. i Mat. 18, 17, 18. 1 Cor. 5, 4, 5. k Acts 5, 31. l Rev. 22, 3. m Rev. 3, 19. n Isa. 63, 9. o 1 Cor. 15, 25.

Ps. 110. throughout, p Rom 14. 10, 11. q Rom 9. 28. r 1 Thess. 18. 9. Ps. 2. 8. 9.

Q. What was the estate of Christs humiliation?

A. The estate of Christs humiliation, was that low condition wherein he for our sakes emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death untill his resurrection s. Phil. 1, 6, 7. 8. Luke 1, 31. 2 Cor. 8. 9. Acts 2, 24.

Q. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the Son of man, made of a woman of low estate, and to be born of her, with diverse circumstances of more then ordinary abasement t. t John 1, 14, 15. Gal 4. 4. Luke 2. 7.

Q. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by submitting himself to the Law u, which he perfectly fulfilled w, and by conflicting with the indignities of the world x, temptations of satan y, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that low condition z. u Gal. 4, 4. w Mat 5, 17. Rom. 5, 19. x Ps. 12, 6. Heb. 2, 2, 3. y Mat 4. 1, 2. Luke 4, 13. z Heb. 2, 17, 18. and 4, 15. 1 s. 1, 13. 14.

Q. How did Christ humble himself in his death?

A. Christ

A. Christ humbled himself in his death, i that having been betrayed by Judas a, for sake by his disciples b, scorned and rejected by the world c, condemned by Pilate, and tormented by his persecutors d, having also conflicted with the terrors of death, and the powers of darkness, fell and born the power of Gods wrath e. He laid down his life an offering for sin f, induring the painful, shameful, and cursed death of the cross g.

a Mat. 17. 4. b Mat. 26. 36. c Isai. 53. 2. 3. Mat. 27. 26. 10. 50. John. 19. 34. e Luke 22. 54. Mat. 27. 46. f Isai. 53. 10.

Q. Wherein consisteth Christs humiliation after his death.

A. Christs humiliation after his death, consisted in his being buried h, and continuing in the state of the dead, and under the power of death till the third day i, which hath been otherwise expressed in these words, He descended into hell.

h 1 Cor. 15. 3, 4. i Psalm 16. 10. Acts 2. 24. 10. 28. Rom. 6. 9. Mat. 12. 40.

Q. What was the estate of Christs exaltation.

A. The estate of Christs exaltation comprehendeth his resurrection k, ascension l, sitting at the right hand of the Father m, and his coming again to judge the world n. k 1 Cor. 15. 4. l Mat. 16. 19. m Eph. 1. 20. n Acts 1. 11. and 17. 31.

Q. How was christ exalted in his resurrection.

A. Christ was exalted in his resurrection, i that not having seen corruption in death, o p which it was not possible for him to be held o a and having the very same body in which he suffered

suffered

h, injured; with the essential properties thereof, but
 taken without mortality and other common infirmities
 by the longing to this life, really united to his soul q,
 ed by the rose again from the dead the third day, by his
 h th own power r; whereby he declared himself to
 s, f, the Son of God f, to have satisfied divine ju-
 e launce t, to have vanquished death, and him that
 ng th and the power of it u, and to be Lord of quick-
 ross and dead w, all which he did as a publick per-
 Ma on x, the Head of his Church y, for their justifi-
 Ma ation z, quickning in grace a, support against
 enemies b, & to assure them of their resurrection
 on as from the dead at the last day c. o Acts 2. 24, 27.

Luke 24. 39. q Rom. 6. 9. Rev. 1. 18. r Joh. 10.
 conf 8. i Rom. 1. 4. t Rm 8. 34. u Heb. 2. 14. w Rom.
 in the 4. 7. x 1 Cor. 5. 21, 22. y Eph. 1. 20, 21, 22. Col.
 death 18. z Rom. 4. 25. a Eph. 2. 13, 5. 6. Col. 2. 12.
 r wife 1 Cor. 15. 25, 26, 27. c 1 Cor. 15. 10.

Q. How was Christ exalted in his ascension?

4. 10 A. Christ was exalted in his ascension, in that
 aving after his resurrection often appeared unto,
 tion and conversed with his Apostles, speaking to them
 mpres of the things pertaining to the Kingdom of God d,
 ng and giving them commission to preach the Go-
 ming el to all Nations e: forty dayes after his re-
 Ma rrection, he in our nature, and as our Head f,
 3. 1. triumphing over enemies g, visibly went up unto
 tion the highest Heavens, there to receive gifts for
 n, i then h, to raise up our affections thither i, and
 , o prepare a place for us k, where himself is, and
 ld o all continue till his second coming at the end
 e full the World l. d Acts 1, 2, 3. e Matt. 28,

sered

19, 20. f Heb. 6, 20. g Eph 4, 8. h AAs 1, 9, 10
 11. Eph. 4. 10. Psal. 62. 18. i Col. 5, 1, 2. k Job
 14 3. l AAs 3, 21.

Q. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man, he is advanced to highest favor with God the Father with all fulness of joy n, glory o, and power over all things in heaven and earth p, and doth gather and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces q, and maketh intercession for them r. m Phil. 2, 3. n AAs 2, 28. with Ps. 11. o John 17, 5. p Eph. 1, 22. 1 Pet 3. 11. q Eph 4. 10. Psal. 110. throughout, r Rom. 8. 34.

Q. How doth Christ make intercession?

A. Christ maketh intercession by his appearing in our nature continually before the Father in heaven s, in the merit of his obedience and sacrifice on earth t, declaring his will to have applied to all believers u, answering all accusations against them w, procuring for them quietness of conscience, notwithstanding daily failings access with boldness to the Throne of grace and acceptance of their persons x and service f Heb. 9. 12, 14. t Heb. 1, 3. u Joh. 3. 16. v 17. 20. 24. w Rom. 3. 33 34. x Rom. 5. 1. 2. 1 Joh. 2. 1. 2. y Heb. 4. 16. z Eph. 1. 6. a 1 Pet. 2. 5.

Q. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming

again to judge the world, in that he who was unjustly judged and condemned by wicked men b, shall come again at the last day in great power c, and in the full manifestation of his own glory, & of his Fathers, with all his holy Angels d, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God e, to judge the World in righteousness f. b Acts 3. 14. 15. c Mat. 24. 30. d Luke 9. 29. Mat. 25. 31. e 1 Thess. 4. 16. Acts 17. 31.

Q. What benefits hath Christ procured by his mediation?

A. Christ by his mediation hath procured Redemption g, with all other benefits of the Covenant of grace h. g Heb 9. 12. h 2 Cor. 1. 10.

Q. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us i, which is the work especially of God the holy Ghost k. i John 1, 11, 12. k Tit. 2. 5, 6.

Q. Who are made partakers of Redemption by Christ?

A. Redemption is certainly applyed, and effectually communicated to all those for whom Christ hath purchased l, who are in time by the holy Ghost enabled to believe in Christ according to the Gospel m. l Eph. 1. 3. 14. John 6. 37, 38. and 10 15. 16. m Eph. 2. 8. 2 Cor. 4. 13.

Q. Can they who have never heard the Gospel, know nor Jesus Christ; nor believe in him, be

be saved by their living according to the light of nature?

A. They who having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the law of that religion which they profess, neither is their salvation in any other but in Christ alone, who is the Savior only of his body in the Church. n Rom. 10, 14. o 2 The 1. 8. 9. Eph. 2, 12, John 1, 10, 11, 12. p John 8. 24. Mark 16. 16. q 1 Cor. 1. 20. 10. 24. 1 John 22. Rom. 9, 31, 32. Phil. 3, 4. 10. 10. Acts 4. 12. Eph. 5. 23.

Q. Are all they saved who hear the Gospel and live in the Church?

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible. John 12, 38, 39. 40. Rom. 9, 9. Matth. 22, 14. and 7, 21. Rom. 11, 7.

Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages & places of the World profess the true Religion, and of their children. w 1 Cor. 1, 2. 2 Rom. 5. 9. 10. 13. Rev. 9. Ps. 2, 8. & 17. 10. 31. & 45, 17. Mat. 28, 19. 20. Is. 59, 21. x 1 Cor. 7, 14. Acts 2, 39. Rom. 11, 16. Gen. 17, 7.

Q. What are the special privileges of the visible Church?

A. The visible Church hath the privilege

ing under Gods special care and government y, being protected and preserved in all ages, notwithstanding the opposition of all enemies z, and enjoying the communion of Saints, the ordinary means of salvation a, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying that whosoever believes in him shall be saved b, and excluding none that will come unto him c. y *Isa.* 4, 5, 6. *1 Tim* 4, 10. *Psalms* 115. throughout *Isai.* 31, 4, 5. *Zech.* 12, 3. to 10. a *Acts* 39, 42. b *Psalms* 147, 19, 20. *Rom.* 9, 4. *Ephes.* 4, 11, 12. *Matth.* 16. 15, 16. *John* 6 37.

Q. What is the invisible Church?

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head d, *Eph.* 10, 22, 23. *John* 10. 16. and 17, 52.

Q. What special benefits do the members of the invisible Church enjoy by Christ?

A. The members of the invisible Church, by Christ, enjoy union and communion with him, grace and glory e. e *John* 17. 21. *Eph.* 1, 5, 6. *John* 17 24.

Q. What is that union which the elect have with Christ?

A. The Union which the elect have with Christ, is the work of Gods grace f, whereby they are spiritually and mystically, yet really and inseparably joyned to Christ, as their head and husband g, which is done in their effectual calling h. f *Ephes.* 1, 22. and 2, 6, 7. g *1 Cor.* 6, 17.

John

John 10. 28. Ephes. 5. 23. 30. h 1 Pet. 5. 10
Cor. 1. 9.

Q. What is effectual calling?

A. Effectual calling is the work of Gods mighty power and grace *i*, whereby out of free and especial love to his elect, and from nothing in them moving him thereunto *k*, he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit *l*, savingly enlightning their minds *m*, renewing and powerfully determining their wills *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein *o*. i Cor. 5. 25. Eph. 1. 18. 19. 20. 2 Tim. 4. 19. k Tit. 3. 4. 5. Eph. 3. 4. 5. 7. 8. 9. Rom. 9. 12 Cor. 5. 20. and 4. 5. 1, 2. John 6. 44. 2 Th. 2. 13, 14. m Acts 26, 18. 1 Cor. 1. 10. n Ezek. 11. 19. and 36. 26. 27. John 6. 45. o Eph. 2. 5. Phil. 2. 13. Deut. 30. 6.

Q. Are all the elect only effectually called?

A. All the elect, and they only, ere effectually called *p*; although others may be, and often are outwardly called by the Ministry of the Word, and have some common operations of the Spirit *r*, who for their willful neglect and contempt of the grace offered to them, being justly left to their unbelief, do never truly come to Jesus Christ *s*. p Acts 13. 38. q Matth. 22. 14. r Mark 9. 22. and 13. 20. 21. Heb. 6. 4. 5. s John 11. 39. 40. Acts 28. 25. 26. 27. John 6. 64. 65. 81. 11. 12.

Q. What

Q. *What is the communion in grace which the members of the invisible church have with Christ?*

A. The communion in grace which the Members of the invisible Church have with Christ, their partaking of the vertue of his Mediator, their Justification *t*, Adoption *u*, Sanctification, and what ever else in this life manifests their union with him *w*. *t* Rom. 8. 30. *u* Eph. 1. w 1 Cor. 1. 30.

Q. *What is Justification?*

A. Justification is an act of Gods free grace unto sinners *x*, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight *y*, not for any thing wrought in them, or done by them *z*; but only for the perfect obedience and full satisfaction of Christ, by God imputed to them *a*, and received by Faith alone *b*. *x* Rom. 3. 23. 24. 25. and 4. 5. *y* 2 Cor. 5. 19. 21. Rom. 3. 22, 24. 25. 27. 28. *z* Tit. 3. 5, Eph. 1. 7. *a* Rom. 5. 17. 18. 19. and 4. 6, 7, 8. Acts 10. 43. Gal. 2. 16. Phil. 3. 9.

Q. *How is Justification an act of Gods free grace?*

A. Although Christ by his obedience and death, did make a proper, real, and full satisfaction to Gods Justice, in behalf of them that are justified *c*; yet, inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, did provide this surety, his only Son *d*, imputing his righteousness to them *e*, and requiring nothing of them for their justification, but Faith *f*, which also is his

his gift g, their justification is to them of grace h. c Rom. 5, 8, 9, 10, 19. d 1 Tim. 2, 5. Heb. 10. 10. Math. 20, 28. Dan. 9, 24, 26. I 53, 4, 5, 6: 10, 11, 13. Heb. 7, 22. Rom. 8, 1 Pet. 1, 18, 19. e 2 Cor. 5, 21, f Rom. 3, 24, g Eph 2, 8. Eph. 1, 7.

Q. What is justifying Faith?

A. Justifying Faith is a saving grace i, wrought in the heart of a sinner by the Spirit k, and word of God l, whereby he being convinced of his sin and misery, and of the disability in himself, and all other creatures to recover him out of his low condition m, not only assenteth to the truth of the promise of the Gospel n, but receiveth and resteth upon Christ & his righteousness therein held forth, for pardon of sin o, and for the accepting and accounting of his persons righteous in the sight of God for salvation p. i Heb. 11, 1. k 2 Cor. 4 13. Eph. 1, 17, 18, 19. l Rom. 10, 17. m Acts 2, 37. and 19, 30. John 16, 8, Rom 5, 6. Ephes. 2, 1. Acts 4, 12. n Ephes. 1, 13. o John 1, 12. Acts 16, 31. and 10, 43. p Phil. 3, 9. Acts 15 11.

Q. How doth Faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God not because of those other graces which do wayes accompany it, or of good works that are fruits of it q, nor as if the grace of Faith, or act thereof, were imputed to him for his justification r, but only as it is an instrument, which he receiveth and applyeth Christ and

of fightfulness s. q Gal. 3, 11. Rom. 3, 28. r Rom. 2, 5, 8. and 10, 30. s John 1, 12. Phil. 3, 9. Gal. 2, 16.

6. Iff Q. What is Adoption?

7. 8, 3 A. Adoption is an act of the free grace of God t, in and for his only Son Jesus Christ u, whereby all those that are justified, are received into the number of his children w, have his name brought upon them x, the Spirit of his Son given to them y, are under his fatherly care and dispensation z, admitted to all the liberties and privileges of the Sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory a. b John 2, 1. u Eph. 1, 5. Gal. 4, 4 5. w John 1, 22. x 2 Cor. 6, 18 Rev. 3, 12. y Gal. 4, 6. z Ps. 103 13. there rev. 14, 26. Mat. 6, 32. a Heb. 2, 11. Rom 8, 27.

accc Q. What is Sanctification?

eous A. Sanctification is a work of Gods grace, 10, whereby they whom God hath before the foundation of the World chosen to be holy, are in 6, 8, one, through the powerful operation of his Spirit. f, b, applying the death and resurrection of p Christ unto them c, renewed in their whole maner the image of God d, having the seeds of regeneration unto life, and all other saving graces put into their hearts e, and those graces so stirred up, of God increased and strengthened f, as that they more h do more die unto sin, and rise unto newness of are g. h Eph. 1, 4 1 Cor. 6, 11 2 Thes 5, 13. c Rom. 5, 6. d Eph. 4, 23, 24. e Acts 11, 18. 1 John 9, 1 f Jude 20. Heb 6, 11 12. Eph. 3 16, 17, 18, 19. ent, 1 6, 10, 11. g Rom 6 4, 6, 14. Gal 5, 21.

and Q. What is repentance unto life?

A. R:-

A. Repentance unto life is a saving grace wrought in the heart of a sinner by the Spirit and Word of God *k*: whereby out of the sight and sense, not only of the danger *l*, but also of the filthiness and odiousness of his sins *m*, and upon the apprehension of Gods mercy in Christ to such as are penitent *n*, he so grieves for *o*, and hates his sins *p*, as that he turns from them all to God purposing and endeavouring constantly to walk with him in all the wayes of new obedience. *h* 2 Tim. 2. 25. *i* Zech. 12. 10. *k* Acts 10. 18. 20. 21. *l* Ezek. 18. 28. 30. 32. Luke 15. 17. 18. Hos. 6. 7. *m* Ezek. 36. 31. Isa. 30. 22. *n* Joel 2. 12. 13. *o* Jer. 31. 18. 19. *p* 2 Cor. 7. 11. *q* Acts 26. 20. Ezek. 4. 6. 1 Kings 8. 17. 18. *r* Psal. 119. 6. 59. 128. Luke 1. 6. 2 Kings 23. 25.

Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joyned with Justification *s*, yet they differ, in that God in justification imputeth the righteousness of Christ *t*, in sanctification his Spirit infuseth grace, and enableth to the exercise thereof. In the former, sin is pardoned *w*, in the other it is subdued *x*: the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*; the other is neither equal in all, nor in this life perfect in any *z*, but growing unto perfection *b*. *s* 1 Cor. 6. 11. and 1. 30. *t* Rom. 6. 8. *u* Ezek. 36. 27. *w* Rom. 3. 24. 25. *x* Rom. 6. 14. *y* Rom. 8. 33, 34. *z* 1 John 2. 12, 13, 14.

John 2.8, 10. b 2 Cor. 7.2. Phil. 3 12, 13, 14.

Q. Whence ariseth the imperfection of Sanctification to believers?

A. The imperfection of sanctification in believers, ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are often soiled with temptations, and fall into many sins, are hindered in all their spiritual service, and their best works are imperfect and defiled in the sight of God. c Rom 7, 18, 23. Mark 9. 66. to the end. Gal. 2. 11, 12. d Heb. 12, 1. e Mai. 65.7. Exod. 18.38.

Q. May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the estate of grace?

A. True believers, by reason of the unchangeable love of God f, and his decree and covenant to give them perseverance g, their inseparable union with Christ h, his continual intercession for them i, and the Spirit and seed of God abiding in them k, can neither totally nor finally fall away from the state of grace l, but are kept by the power of God through faith unto salvation m. f Jer. 31.3. g 2 Tim. 2.19. Heb. 13.20. h 2 Sam. 23.5. h 1 Cor. 1.9. i Heb. 7.25. Luk 22. k John 3. 5. 1 John 2, 17. l Jer. 31 40. m 10, 28. m 1 Pet. 1, 5.

Q. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him, may, without extraordinary revelation by faith, grounded upon the truth of Gods promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made, and bearing witness with their spirits that they are the children of God, be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation. *1 John 2, 5. 1 Cor. 2, 12. 1 John 3, 14, 19. 20, 21, 24. and 4, 13, 16. Heb. 6, 11, 12. Rom. 8, 16: 1 John 5, 13.*

Q. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace & salvation not being of the essence of faith, true believers may wander long before they obtain it, and after the enjoyment thereof, may have it weakened & interrupted through manifold distempers, sins, temptations and desertions: yet are they never without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair. *1 Eph. 1, 13: 1 Isa. 50, 10: Psal. 84, throughout: 1 Ps 77, 1, 10, 12: Cant. 5, 2, 3, 6: 1 Th 5, 1, 8, 12: and 3, 1, 22: and 22, 1: 1 John 3, 27. Job 13, 15: Ps 73, 15, 23. Isa. 54, 7, 8, 9, 10.*

Q. What is the communion in glory which the members of the invisible Church have with Christ?

A. The communion in glory which the members of the invisible Church have with Christ is

is in this life w, immediatly after death x; and
at last perfected at the resurrection and day of
judgement y. w 1 Cor. 3. 18. x Luke 23. 43.
y 1 Thess. 4. 17.

Q. What is the cōmunion in glory with Christ
which the members of the invifible Church enjoy in
their life.

A. The members of the invifible Church
have communicated to them in this life the firft
fruits of glory with Christ, as they are members
of him their Head, and fo in him are intereffed
in that glory which he is fully poffeffed of, and
an earneft thereof, enjoy the fenfe of Gods
love, peace of cōfcience, joy in the holy Ghoft,
and hope of glory b: as on the contrary, the fenfe
of Gods revenging wrath, horror of confcience,
and a fearful expectation of judgement, are to
the wicked the beginning of their tormētts which
they fhall endure after death c. z Eph. 2. 5. 6.
Rom. 5. 5. with 2 Cor. 1. 22. b Rom. 5. 1. 2.
c Gen. 4. 13. Mat. 27. 4. Heb. 10.
Rom. 1. 9. Mark 9. 44.

Q. Shal all men die?

A. Death being threatned as the wages of
fin, it is appointed unto all men once to die e,
for that all have finned f. d Rom. 6. 13. e Heb.
9. 27. f Rom. 5. 12.

Q. Death being the wages of fin, why are not
the righteous delivered from death, feeing all their
finns are forgiven in Christ?

A. The righteous fhall be delivered from
death it felf at the laft day, and even in death are

delivered from the sting and curse of it *g*, so that although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory; which they then enter upon *k*. *g* 1 Cor. 15. 26. 56: Heb. 2. 15: h Isa. 57. 1. 2 Kings 22. 20. i Rev. 14. 13. Eph. 5. 27. k Luke 23. 43: Phil. 1. 23.

Q. What is the communion in glory with Christ which the members of the invisible Church enjoy immediately after death?

A. The communion in glory with Christ which members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness *l*, and receive into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*, and rest in their graves as in their beds *q*, till at the last day they be again united to their souls *r*: whereas the souls of the wicked are at death cast into hell *s*, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day *t*. *l* Heb. 12. 23. *m* 2 Cor. 3. 6. 8. Phil. 1. 23, Acts 3. 21. Eph. 4. 10. *n* 1 John 3. 2. 2 Cor. 13. 12. *o* Rom. 8. 23. Ps. 19. 6. p 1 Th. 4. 14. *q* Isa. 57. 2. *r* Job 19. 26. 27. *s* Luke 16. 23. 24. Acts 1. 25. Jud. 6. 7. *t*

Q. What are we to believe concerning the resurrection?

A. V

A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and unjust; when they that are then found alive, shall in a moment be changed, and in the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ; the bodies of the just by the Spirit of Christ, & by vertue of his resurrection, as their Head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body; and the bodies of the wicked shall be raised up in dishonor by him, as an offended Judge. *Acts 4. 15. u 1 Cor. 15. 51. 52. 53. 1 Thess 4. 15, 16, 17. John 5. 28, 29. w 1 Cor. 15. 21. 22. 23. 42, 43. 44. Phil. 3. 21. x John 5. 27, 28, 29. Mat. 25. 33.*

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and final judgement of angels and men; the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord. *1 Pet. 4. Jude 6, 7, 14, 15. Mat. 25. 46. x Mat. 24. 6, 42, 44: Luke 21. 35, 36.*

Q. What shall be done to the wicked at the day of judgement?

A. At the day of judgement the wicked shall be set on Christs left hand, and upon clear evidence, and full conviction of their own consciences, shall have the fearful, but just sentence of condemnation pronounced against them, and

thereupon shal be cast out from the favorable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell to be punished with unspeakable torments both of body and soul, with the devil and his angels for ever d. a *Mat.* 15. 33 : b *Rom.* 2, 15, 16 c *Mat.* 25. 41, 42, 43. d *Luke* 6, 16: 2 *Thess.* 1. 8-9

Q. What shal be done to the righteous in the day of judgement?

A. At the day of judgement, the righteous being caught up to Christ in the clouds e, shal be set on his right hand, and there openly acknowledged, and acquitted f, shal joyn with him in the judging of reprobate angels and men g, and shal be received into heaven h, where they shal be fully and for ever freed from all sin and misery i, filled with unconceivable joyes k, made perfectly holy, and happy, both in body and soul, in the company of innumerable Saints, & holy angels l, but especially in the immediat vision & fruition of God the Father, of our Lord Jesus Christ, of the holy Spirit, to all eternity m : and this is the perfect and full communion which the members of the invisible Church shal enjoy with Christ in glory at the resurrection and day of judgement. e 1 *Thess.* 4. 17. f *Mat.* 25, 33. g 10, 3 g 1 *Cor.* 6, 2. 3. h *Mat.* 25, 34. 46. i *Eph.* 5, 27. *Rom.* 14, 13. k *Psa.* 16, 14. l *Heb.* 11, 12, 13. m 1 *John* 2. 1 *Cor.* 13. 12. 1 *Thess.* 4, 17, 18.

Having seen what the Scriptures principally teach us to believe concerning God; it follows to consider what they require as the duty of man.

Q. What

What is the duty that God requires of man?

A. The duty that God requireth of man, is obedience to his revealed will *n. n Rom. 2, 1, 2. Micah 6. 8. 2 Sam. 15. 22.*

Q. What did God at first reveale unto man as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a specialy command, not to eat of the fruit of the tree of the knowledge of good and evil, was the Moral Law *o. o Gen. 1, 16, 27. Rom. 2, 14. 15. and 10. 5. Gal. 2. 17.*

Q. What is the Moral Law?

A. The Moral Law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whol man, soul & body p, and in preformance of all those duties of holiness and righteousness which he oweth to God and man q, promising life upon the fulfilling, and threatening death upon the breach of it *r. p Deut 1. 21, 32, 33 : Luke 10, 26, 27 : Gal. 3, 10 : 1 Thess. 5, 23 : q Luke 1, 75 : Acts 24, 16 : r Rom. 10, 5 : Gal 3, 10, 18.*

Q. Is there any use of the Moral Law to man since the Fall?

A. Though no man, since the Fall, can attain righteousness and life by the Moral Law f, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or regenerate *t. f Rom. 8, 3 : Gal. 2, 10 : 1 Tim 1, 8.*

Q. Of what use is the Moral Law to all men?

A. The Moral Law is of use to all men, to inform them of the holy nature and will of God *u*, and of their duty, binding them to walk accordingly *w*; to convince them of their disability to keep it, & of the sinful pollution of their nature, hearts and lives *x*; to humble them in sense of their sin and misery *y*, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience *a*. *u* Lev. 11, 42. *Q* 20, 7, 8. Rom. 7. 12. *w* Mic. 6, 8. James 2. 10. 11. *x* Psal. 19, 11. 12. Rom. 3. 10 and 7, *y* Rom. 3. 9. 21 *z* Gal. 3, 21, 22. *a* Rom. 10. 4.

Q. What particular use is there of the moral law to unregenerate men -

A. The Moral Law is of use to unregenerate men, to awaken their consciences to fly from God's wrath to come *b*, and to drive them to Christ, or upon their continuance in the estate and way of sin, to leave them inexcusable *d*, and under the curse thereof *e*. *b* 1 Tim. 3, 9, 10. *c* Gal. 3, 21. *d* Rom. 1, 20, and 2, 15: *e* Gal. 3, 10.

Q. What special use is there of the moral Law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the moral Law as a covenant of works *f*, so as thereby they are neither justified *g*, nor condemned *h*, yet besides the general uses thereof, common to them with all men, it is of special use to show them how much they are bound to Christ for his fulfilling it, and, induring the curse thereof in their stead.

and for their good *i*, & thereby to provoke them
 in to more thankfulness *k* & to express the same in
 their greater care to conform themselves there-
 unto, as the rule of their obedience *l*. *l* Rom. 6,
 14, & 7. 4, 6: Gal. 4. 4, 5: *g* Rom. 3, 23: *h* Gal.
 5, 23: Rom. 8, 1: *i* Rom. 7, 24, 25: Gal. 3, 13, 14:
 Rom. 8, 3. 4: *k* Luke 1, 68, 69, 74, 75: Col. 1, 12,
 13, 14: *l* Rom. 7, 22: Tit. 1, 11. &c.

*Q. Where is the moral Law summarily com-
 prehended?*

A. The Moral Law is summarily compre-
 hended in the ten Commandments, which were
 delivered by the voice of God upon mount Sinai
 and written by him in two Tables of stone *m*,
 and are recorded in the 20 chap. of Exodus: the
 four first Commandments containing our duty to
 God, & the other six our duty to man *n*. *m* Deut
 10. 4. Exed. 34, 1, 2, 3, 4: *n* Mat. 11, 2, 37. to 40.

*Q. What rules are to be observed for the right
 understanding of the ten Commandments?*

A. For the right understanding of the ten
 Commandments, these rules are to be observed.

That the Law is perfect, and bindeth every
 one to full conformity in the whole man unto
 the righteousness thereof, and unto intire obe-
 dience for ever, so as to require the utmost per-
 fection of every duty, and to forbid the least de-
 viation of every sin *o*. *o* Psal. 19, 7: James, 1. 20:
 Mat. 5, 25. to the end.

That it is spiritual, and reacheth the un-
 derstanding will, affections, and all other powers
 of the soul, as well as words works & gestures *p*.

p Rom.

p Rom. 7, 14. Deut. 6, 5. Mat. 22, 37, 38, 39. and 5, 21, 22, 27, 28, 29, to the end.

That one and the same thing, in diverse respects, is required or forbidden in several Commandments q. q Col. 3, 5: Amos 8, 5: Prov. 15, 19: 1 Tim. 6, 10.

That as where a duty is commanded, the contrary sin is forbidden r, and where a sin is forbidden, the contrary duty is commanded s, so where a promise is annexed, the contrary threatening is included t; and where a threatening is annexed, the contrary promise is included u. r Isa. 18, 13. Deut. 6, 13: Mat. 4, 9, 10: and 15, 4, 5, 6: s Mat. 5, 21, 10, 26: Eph. 4, 28. t Exod. 20, 12: Prov. 30, 17: u Jer. 18, 7, 8. Exod. 20, 7. Ps. 15, 1, 4, 5, and 24, 4, 5.

That what God forbids is at no time to be done w, what he commands is alwayes our duty x, yet every particular duty is not to be done at all times y. w Job 13, 7, 8: Rom. 3, 8: Job 36, 21. Heb. 12, 15: x Deut. 4, 8, 9: y Mat. 12, 7,

That under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions and appearances thereof, and provocations thereunto z. z Mat. 21, 27, 28: & 15, 4, 5, 6. Heb. 10, 24, 25: 1 Thes. 5, 21: Jude 13: Gal. 5, 16: Col. 3, 21.

That what is forbidden or commanded to ourselves, we are bound according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places a. a Exod. 20, 10: Lev. 19, 17: Gen. 18, 19: Jos. 24, 1. Deut. 6, 6, 7,

That in what is commanded to others, we are bound according to our places and callings, to be helpful unto them *b*, and to take heed of partaking with others in what is forbidden them *c*.
b 2 Cor. 1. 24. *c* 1 Tim. 5, 12, Ephe; 5. 11.

W What special things are we to consider in the ten commandments?

A. We are to consider in the ten Commandments, the preface, the substance of the commandments themselves, and several raisons annexed to some of them, the more to inforce them.

Q. What is the preface to the commandments?

A. The preface to the Commandments is contained in these words: *I am the Lord thy God, which have brought thee out of the land of Egypt, and out of the house of bondage d*, wherein God manifesteth his soveraginity, as being Jehovah, the eternal, immutable, and almighty God *e*; having his being in and of himself *f*, and giving being to all his words *g*. & works *h*, and that he is a God in covenant, as with Israel of old, so with all his people *i*, who as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thralldom *k*, and that therefore we are bound to take him for our God alone, and to keep all his commandments *l*. *d* Exod. 10. 2. *e* Isa 44. 6. *f* Exod. 3, 14. *g* Exod. 6. 3. *h* Acts 17. 4. 28. *i* Rom. 3. 29 *k* Luke 1, 74. 75. *l* 1 Pet. 1, 15. 6, 17, 18. Lev. 18. 30. and. 19. 37.

Q. What is the summe of the fourth commandments, which contain our duty to God?

E 5

A. The

A. The sume of the four Commandments containing our duty to God, is to love the Lord our God with all our heart, and with our soul, and with all our strength, and with all our mind *m.* in Luke 10. 13.

Q. Which is the first commandment?

A. The first Commandment is, Thou shalt have no other Gods before me *n* in Exod. 20. 3.

Q. What are the duties required in the first commandment?

A. The duties required in the first Commandment, are the knowing and acknowledging of God to be the only true God, and our God *o*, and to worship and glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honoring *u*, adoring *w*, choosing *x*, loving *y*, desiring *z*, fearing of him *a*, believing him *b*, trusting *c*, hoping *d*, delighting *e*, rejoicing in him *f*, being zealous for him *g*, calling upon him, giving all praise and thanks *h*, and yeelding all obedience and submission to him with the whole man *i*, being careful in all things to please him *k*, and sorrowful in any thing where he is offended *l*, & walking humbly with him *m*. *o* 1 Chr. 28, 9, Deut. 26, 17. Isa. 43, 10. Jer. 14, 22. *p* Ps. 95, 6, 7. Mat. 4, 10. Ps. 29, 2. *q* Mal. 3, 16. *r* Ps. 63, 6. (Eccl. 12, 1. *t* Ps. 7, 19. *u* Mal. 1, 6. *w* Isa. 45, 23. *x* Josh. 24, 15, 21. *y* Deut. 6, 5. *z* Psal. 73, 15. *a* Isa. 8, 13. *b* Exod. 11, 31. *c* Isa. 26, 4. *d* Psal. 130, 7. *e* Psal. 37, 4. *f* Psal. 42, 11. *g* Rom. 12, 1. *h* Num. 25, 11. *i* Phil 4, 6. *j* Jer. 7, 13. James 4, 7.

John 3 22. 1 Jer. 31. 8. Ps. 119. 15. m Mic. 6. 8.

Q. What are the sins forbidden in the first commandment?

A. The sins forbidden in the first Commandment, are Atheism, in denying, or not having a God n; Idolatry, in having, or worshipping more then one, or with, or in stead of the true God o: the one having & avouching him for God p: the omission or neglect of any thing due to him required in this commandment q, ignorance r, forgetfulness, misapprehensions s, false opinions n, unworthy & wicked thoughts of him w, bold & curious searching into his secrets x: all prophaneſs y, hatred of God z, self love a, self-seeking b, and all other inordinate and immoderate setting of our mind, will, or affectiōs upon other things, & taking them off from him in whole or in part, vain credulity d, unbelief e, heresie f, misbelief g, distrust h, despair i, incorrigibleness k, insensibleness under judgement l, hardness of heart m, pride n, presumption o, carnal security p, tempting of God q, using unlawful means r, and trusting in lawfull means s, carnal delights & joyes t, corrupt, blind, indiscreet zeal u, luke warmness w, and deadness in the things of God x, estranging our selves and apostatizing from God y, praying or giving any religious worship to Saints, Angels, or any other creatures z, all compacts and consulting with the devil a, and hearkning to his suggestions b, making men the Lords of our faith and conscience c, fighting and despising God and his

his commands d, resisting & grieving of his Spirit e, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us f, and ascribing the praise of any good we either are, have, or can do, to fortunes g, idols h, our selves i, or any other creature k. n Ps. 14. 2. Eph. 2. 22. o Jer. 20. 28. 1 Thess. 1. 9. p Ps. 81. 11. q Isa. 43. 22. 23. 24. r Jer. 4. 22. Hosea 4. 16. s Jer. 2. 32. t Acts 17. 23. 29. u Isa. 40. 18. w Ps. 50. 11. x Deut. 29. 29. y Tit. 1. 10. Heb. 12. 16. z Rom. 1. 30. a 2 Tim. 3. 2. b Phil. 2. 21. c 1 John 2. 15. 16. 1 Sam. 2. 9. Col. 3. 2. 5. d 1 John 4. 1. e Deut. 10. 6. 24. Heb. 3. 12. f Gal. 5. 21. Tit. 3. 10. g Acts 26. 9. h Ps. 78. 22. i Gen. 4. 13. k Jer. 5. 3. l Isa. 42. 25. m Rom. 2. 5. n Jer. 13. 15. o Psal. 19. 13. p Zeph. 1. 12. q Mat. 4. 7. r Rom. 3. 8. s Jer. 17. 5. t 2 Tim. 3. 4. u Gal. 4. 17. John 16. 2. Rom. 10. 2. Luke 9. 54. 55. w Rev. 3. 16. x Rev. 3. 15. y Ezek. 34. 5. z Isa. 1. 4. 5. a Rom. 10. 14. 14. Hos. 4. 12. Acts 10. 25. 26. Rev. 19. 10. Mat. 4. 10. Col. 2. 18. Rom. 1. 25. Lev. 20. 6. 1 Sam. 28. 7. 11. 1 Chron. 10. 13. 14. b Acts 5. 3. c 1 Cor. 1. 24. Mat. 23. 9. d Deut. 32. 1. e Sam. 12. 9. Prov. 13. 13. f Acts 7. 51. Eph. 4. 30. g Psal. 73. 2. 3. 14. 15. 22. Job 1. 22. h 1 Sam. 6. 7. 8. 9. i Dan. 5. 23. j Deut. 8. 17. Dan. 4. 30. k Heb. 1. 16.

Q. What are we especially taught by these words [before me] in the first commandment?

A. These words, before me, or before my face, in the first Commandment, teach us, that God who seeth all things, takes special notice of, and

is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation 1: as also to persuade us to do, as in his sight, what ever we do in his service m. 1 Ezek. 8, 5. to the end. Psal. 44, 20, 21. 1 Chron. 28, 9.

6. Q. Which is the second Commandment?

A. The second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments n n Exod. 20. 4. 5, 6.

8. Q. What are the duties required in the second commandment?

A. The duties required in the second Commandment, are, the receiving, and keeping pure and intire all such Religious Worship & Ordinances as God hath instituted in his Word o, particularly Prayer and Thanksgiving in the Name of Christ p, the reading, preaching and hearing of the Word q, the administration and receiving of the Sacraments r; Church Government and Discipline s, the Ministry and maintenance thereof, religious fasting u, swearing

ring by the name of God *w*, and vowing unto him *x*: as also the disapproving, deresting, opposing all false worship *y*; and according to each ones place and calling, remove it, and all monuments of idolatry *z*. o Deut. 32, 46, 47. Mat. 28. 20. Acts 2, 42: 1 Tim. 6, 13, 14. p Phil. 4. 6: Eph 5, 20: q Deut. 17. 18. 19. Acts 15. 21. 2 Tim. 4, 2: James 1. 2, 23. Acts 10, 33. 1 Mat. 18, 19. 1 Cor. 11. 23. to 30. f Mat 8. 15. 16, 17, and 16, 19. 1 Cor. 5 chap. 1 Cor. 12. 28. i Eph. 4, 11, 12. 1 Tim. 5, 16, 17. 1 Cor. 9. 7. to 15. u Joel 2, 12, 13: 1 Cor. 7, 5: w Deut: 6. 13. x Isa. 19, 21, Psal. 76, 11. y Acts 19, 16. 17, Ps. 16. 4: z Deut. 7, 5: Isa. 30, 22.

Q. What are the sins forbidden in the second commandment?

A. The sins forbidden in the second Commandments are all devising *a* counselling *b* commanding *c*, using *d*, and any wayes approving any religious worship not instituted by God himself *e*, to tolerating a false Religion *f*: the making any representation of God, of all or any of the three Persons either inwardly in our mind or outwardly in any kind of image or likeness of any creature whatsoever *g*, all worshipping of it *h*, or God in it, or by it *i*, the making of any representation of feigned Deities, and all worship of them, or service belonging to them *l*, all superstitious devises *m*, corrupting the worship of God *n*, adding to it, taking from it, whether invented and taken up of our selves *p*,

received by tradition from others *q*, though under the title of antiquity *r*, custom *s*, devotion *t*, good intent, or any other pretence wharsoever *u*, simony *w*, sacrilege *x*, all neglect *y*, contempt *z*, hindering *a*, and opposing the Worship & Ordinances which God hath appointed *b*. a Numb. 15, 39. b Deut. 13, 6, 7, 8. c Hos. 5, 11. Micah 6, 16. d 1 Kings 12, 33. e Deut. 12, 30; 31, 32. f Deut. 13, 6. to 12. Zech. 13, 2, 3. Rev. 2, 12, 14, 15. 20 and 1, 12, 16. 17. g Deut. 4, 15, 16, 17. 18. 19. Acts 17, 26. Rom. 1, 21. 22, 23. 25. h Dan. 3, 18. Gal. 4, 8, i Exod. 32, 5, 8. l 1 Kings 18, 26, 28. Isa. 65, 11. m Acts 17, 22. Col. 2, 21, 22, 23. n Mal. 1, 7, 8, 14. o Deut. 4, 2, p Psal. 106, 36. q Mat. 15, 9. r 2 Pet. 1, 18. s Jer. 44, 17. t Isa. 65, 3, 4, 5. Gal. 1, 13. 14. u 1 Sam. 13, 11, 12. v Sam. 15, 21. w Acts 8, 18. x Rom. 2, 22. Mal. 3, 8. y Exod. 4, 24. 25. 26. z Mat. 22, 5. Mal. 1, 7, 13. a Mat. 13, 13. b Acts 13, 44. 45. i Thess. 2, 15, 16.

Q. What are the reasons annexed to the second commandment, the more to enforce it?

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments *c*; are beside Gods sovereignty over us, & property in us *d*; his fervent zeal for his own worship

worship e, and his revengeful indignation against all false worship, as being a spiritual whoredom f, accounting the breakers of this Commandment such as hate him, and threatening to punish them unto divers generations g, and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations h. c *Exod.* 20. 5. 6. d *Pf.* 45. 11. *Rev.* 15. 3. 4. e *Exod.* 34. 13. 14. f *1 Cor.* 10. 20, 21. 22. *Jer.* 7. 18. 19. 20. *Ezek.* 16. 26. 27. *Deut.* 22. 16. 17. 18. 19. 20. g *Hos.* 2. 1. 3. 4. h *Deut.* 3. 29.

Q. Which is the third commandment?

A. The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain* i i *Exod.* 20. 7.

Q. What is required in the third commandment?

A. The third Commandment requires, that the name of God, his titles, attributes k, ordinances l, the word m, Sacraments n, prayer o, oaths p, vows q, lots r, his works s, & whatsoever else there is whereby he makes himself known, be holily and reverently used in thought t, meditation u, word v, writing x, by an holy profession y, and answerable conversation z, to the glory of God a, and the good of our selves b, and others c. k *Mat.* 6. 9. *Deut.* 28. 58. *Psal.* 29. 1. and 68. 4. *Rev.* 15. 3. 4. l *Mal.* 1. 14. *Ecc.* 5. 1. m *Psal.* 138. 2. n *1 Cor.* 11. 24. 25. 28.

9. o 1 Tim. 2. 8. p Jer. 4. 2. q Eccl. 2, 4. 5. 6.
 Acts 1, 24, 26. f Job 36, 14. i Mal. 3. 16.
 1 Psal. 8. throughout, w Col, 3, 17. Psal. 105.
 2. 5. x Psal. 102. 18. y 1 Pet. 3. 15. Micah 4.
 2. Phil. 1. 27. a 1 Cor. 10. 31. b Jer. 32. 39.
 1 Pet. 1. 12.

Q. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third Commandment, are, the not using of Gods name as required d, & the abuse of it, in an ignorant e, vain f, irreverent, profane g, superstitious h, or wicked mentioning or otherwise using his titles, attributes i, ordinances k, or works l, by blasphemie m, perjury n, all sinful cursings o, oaths p, vows q, and lots r, violating of our oaths and vows if lawful s; & fulfilling them, if of things unlawful t, murmuring and quarrelling at u, curious prying into w, and misapplying of Gods decrees x, and providences y, misinterpreting z, misapplying a, or any way perverting the word, or any part of it b, to prophane jests c, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines d; abusing it, the creatures or any thing contained under the name of God, to charmes e, or sinful lusts and practices f; the maligning g, scorning h, reviling i, or any wayes opposing of Gods truth, grace and wayes k, making profession of Religion in hypocrisie, or for sinister ends l; being ashamed of it m, or a shame to it by uncomfortable n, unwise o, unfruitful p, and offensive walking q, or back

backsliding from it. r. b Mal. 2, 2: c Acts 17. 23
 f Prov. 30, 9. g Mal. 1, 6 7, 12. and 3, 14
 h 1 Sam. 4, 3, 4, 5: Jer. 7, 4, 9, 10, 14. 3
 i Col. 2, 20, 21. 22. 1 Kings 18, 30, 35. Exod
 5, 2. Psal. 139. 10. k Psal. 50. 16, 17. l Isa
 5. 12. m 1 Kings 19, 22. Lev. 24. 11. n Zech
 5, 4. O 8, 17. o 1 Sam. 17, 43. 2 Sam. 26, 1
 p Jer. 5, 7. O 23, 10. q Deut. 23, 18 Acts 2
 12, 14. r Esther 3, 7. O 9, 14. Psal. 22.
 s Psal. 24, 4. Ezek. 17, 6. 18. 19 t Mark 6, 1
 1 Sam. 25, 12, 32, 33, 34. u Rom. 9, 14, 19. 2
 w Deut. 29, 29. x Rom. 3, 5. 7. and 6,
 y Eccl. 8 11. O 9, 3. Psal. 39, throughout z Ma
 5: 21 to the end a Ezek. 13, 22. b 2 Pet. 3, 1
 Mat. 22, 24. 10 31. c Isa. 22, 13. Jer. 33, 3
 36, 38. d 1 Tim. 3, 4 6, 7. and 6, 4, 5, 2
 2 Tim. 2, 14. Tit. 3, 9. e Deut. 18, 10. 10 14
 Acts 19, 13. f 2 Tim. 4, 3, 4. Rom. 13, 13, 1
 1 Kings 21, 9, 10. Jude. v. 4. g Acts 13, 1
 1 John 1, 12. h Psal. 2, 1. 2 Pet. 3. 3. i 1 Pe
 4, 4. k Acts 13, 25. 46, 50: and 4. 18. and 1
 9. 1 Thess. 2. 16. Heb. 10, 29. l 2 Tim. 3.
 Mat. 23. 14. and 6. 1, 2, 5, 16. m Mat. 8. 3
 n Psal. 73. 14. 15. o 1 Cor. 6, 5, 6. Eph. 5, 1
 16, 17. p Isa. 5. 4. 2 Pet. 1, 8, 9. q Rom. 2, 2
 24. r Gal. 3, 1, 3. Heb. 6, 6.

Q. What Reasons are annexed to the third commandment

A. The Reasons annexed to the third Commandment in these words, the Lord thy God, and For the Lord will not hold him guiltless that keth his Name in vain [, are , because he is the

Lord and our God : and therefore his Name is
not to be prophaned or any way abused by us :
specially, because he will be so fare from acquit-
ting and sparing the transgressors of this Com-
mandment, as that he will not suffer them to es-
cape his righteous judgement, albeit many
such escape the censures and punishments of
men. *Exod. 20, 7. t Lev. 19. 12. u Ezek.*
6, 21, 22, 23. Deut. 28. 58, 59. Zech. 5. 2, 3.
w 1 Sam 2, 12, 17. 22. 24. with 1 Sam. 3, 13.

Q. Which is the fourth Commandment ?

*A. The fourth Commandment is, Remem-
ber the Sabbath day to keep it holy : Six dayes shalt
thou labor and do all thy work, but the seventh day
is the Sabbath of the Lord thy God : in it thou shalt
not do any work, thou nor thy son nor thy daughter,
thy man-servant, nor thy maid-servant, nor thy
attel, nor thy stranger that is within thy gates: For
in six dayes the Lord made heaven and earth; the
sea and all that in them is, and rested the seventh
day; wherefore the Lord blessed the Sabbath day &
allowed it x *Exod. 20. 8, 9. 10. 11.**

*What is required in the fourth Command-
ment ?*

*A. The fourth Commandment requireth of
all men, the sanctifying, or keeping holy to God,
such set times as he hath appointed in his Word;
expresly, one whole day in seven, which was the
seventh from the beginning of the world, to the
resurrection of Christ, and the first day of the
week ever since, and so to continue to the end of
the world, which is the Christian Sabbath y,
and*

and in the New Testament called the Lords day *a*. y *Deut.* 5. 12. 13. 14. *Gen.* 2, 2, 3. 1 *Cor.* 16. 1, 2. *Acts.* 20. 7. *Mat.* 5. 17, 18. *Iſa.* 56. 2. 4, 6. 2 *Rev.* 1. 10.

Q. How is the Sabbath, or the Lords day, to be sanctified?

A. The Sabbath or Lords day, is to be sanctified by an holy resting all the day *a*, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are at other dayes lawful *b*; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy *c*) in the publick and private exercises of Gods worship *d*: and to that end we are to prepare our hearts, & with such foresight, diligence and moderation, to dispose, and seasonably to dispatch our worldly busiens, that we may be the more free & fit for the duties of that day *e*, *a* *Exod* 20. 8. 10. *b* *Exod* 16. 25. 10. 28. *Neh* 13. 15. 10 24. *Jer.* 17. 21, 22. *c* *Mat* 12. 1, 10 13. *d* *Iſa.* 58. 13. *Luke* 4. 16. *Acts* 20. 7. 1 *Cor.* 16. 1, 2. *Pſ* 92. title: *Iſa.* 66. 23. *Lev.* 23, 3. *e* *Exod.* 20. 8. *Luke* 23. 54. 56. *Exod.* 16. 22. 25. 26. 27. 28. 29. *Neh.* 13 19.

Q. Why is the charge of keeping the Sabbath more specially directed to governors of families or other superiors?

A. The charge of keeping the Sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be

observed by all those that are under their charges; and because they are prone oftentimes to hinder them by employments of their own s. 1 Exod. 20. 10. Josh. 24. 15. Neh. 13, 16, 17. Jer. 17. 20. 1, 22. Exod. 23. 12.

Q. What are the sins forbidden in the fourth Commandment?

A. The sins forbidden in the fourth Commandment, are all omissions of the duties required; all careless, negligent, and unprofitable performing of them, and being weary of them, by all prophaning the day by idleness, and doing that which is in it self sinful; and by all needless works, words and thoughts about our worldly employments and recreations k. g Ezek. 21. 26. Acts 7, 9. Ezek. 33, 30, 31, 32. Amos 8, 5. Mal. 1, 13. i Ezek 23, 38. k Jer. 17. 24, 27. Isa. 58. 13.

Q. What are the raisons annexed to the fourth Commandment, the more to inforce it?

A. The reasons annexed to the fourth Commandment, the more to inforce it, are taken from the equity of it, God allowing us six dayes of service for our own affairs, and reserving but one for himself, in these words, *six dayes shalt thou labour and do all thy work* l, from Gods-challenging a special propriety in that day. *The seventh day is the Sabbath of the Lord thy God* m; from the example of God, who *in six dayes made heaven and earth, the sea and all that in them is, and rested the seventh day*: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means

means of blessing to us in our sanctifying it
*Wherefore the Lord blessed the Sabbath day, and
 hallowed it n. |* Exod. 20, 9 *m* Ex. 20, 10. *n* Ex. 20, 11

Q. Why is the word remember, set in the beginning of the fourth commandment?

A. The word *remember*, is set in the beginning of the fourth Commandment o, partly because of the great benefit of remembering it: we being thereby helped in our preparation to keep it, and in keeping it, better to keep all the rest of the commandments q, and to continue a thankful remembrance of the two great benefices Creation & Redemption, which contain a short abridgement of Religion r, and partly because we are very ready to forget it s, for that there is less light of nature for it t, and yet it restrains our natural liberty in things at other times lawful u: that it cometh but once in seven dayes, many worldly busineses come between, and we often take off our minds from thinking of it, whether to prepare for it, or to sanctifie it w, and the Satan with his instruments much labor to blot out the glory, & even the memory of it, to bring us in all irreligion and impiety x. o Exod. 20, 9. p Exod. 16, 23. Luke 23, 54, 56. Mark 15, 42. *N*um. 13, 19. q Ps. 92, 13, 14. *E*zek. 20, 12, 19, 20. r Gen. 2, 2, 3. Ps. 118, 22, 24. *A*cts 4, 10, 11. *R*ev. 1, 10. s *E*zek. 22, 16. t *N*eh 9, 14. u Exod. 34, 21. w Deut. 5, 14, 15. *A*mor. 8, 5. x Lam. 1, 7. Jer. 17, 21. Ep. 2, 23. *N*eh. 13, 15. 10, 23.

Q. What is the sum of the six commandments which contain our duty to man?

A.

A. The sum of the six Comandments, which contain our duty to man, is to love our neighbor as our selves y. & to do to others what we would be have them do to us x y *Mat. 22, 39. 2 Mat. 7, 12.*

Q. Which is the fifth commandment?

A. The fifth Commandment is, Honor thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee, *Exod. 20 12.*

Q. Who are meant by father and mother in the fifth commandment?

A. By father and mother, in the fifth Commandment, are meant not only naturally parents b, but all superiors in age c and gifts d, and especially such as by Gods ordinance are over us in a face of authority, whether in family e, Church f, or last Common-wealth g. *b Prov. 23, 22, 25. Eph. 6, 1, 2. c 1 Tim. 5, 1, 2. d Gen. 4, 20, 21, 22. and 8. e 2 Kinges 5, 12. f 2 Kinges 6, 12. and 13. g Gal. 4, 19. 1 Is. 49, 23.*

Q. Why are Superiors styled father & mother?

A. Superiors are styled father and mother, both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations h, & to work inferiors to a greater willingness and cheerfulness in performing their duties to superiors, as to their parents h. *Eph. 6, 4. 2 Cor. 12, 14. 1 Thess. 2 7, 8 11. Num. 12, 13. i 1 Cor. 4, 14. 15, 16. 2 Kinges 5 3.*

Q. What is the general scope of the fifth commandment?

A. The

A. The general scope of the fifth Commandments is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, equals &c. k Eph. 5, 21. 2 Pet. 2, 17; Rom. 12, 10.

Q. What is the honor that inferiors owe to their superiors?

A. The honor which inferiors owe to their superiors is, all due reverence, in heart l, words and behavior n: prayer and thanksgiving to them o, imitation of their virtues and graces p, willing obedience to their lawful commands and counsels q, due submission to their corrections r, fidelity to s, defence t, and maintenance of the persons and authority, according to their several ranks, and the nature of their places u, bearing with their infirmities, and covering them v, love w, that so they may be an honor to them, to their government x. l Mal. 1, 6: Lev. 19, 31. m Prov. 31, 28. i Pet. 3, 6: n Lev. 19, 32: i King 2, 19. o i Tim. 2, 1, 2. p Heb. 13, 7. Phil. 3, 17. q Eph. 6, 1, 2, 6, 7. i Pet. 2, 13, 14. Rom. 13, 1, 3, 4. Heb. 13, 17. Prov. 4, 3, 4. and 21, 22. Exod. 19, 24. r Heb. 12, 2. i Pet. 2, 18, 19, 20. s Tit. 2, 10. t i Sam. 26, 15, 16. 2. Sam. 18, 3. Esth. 6, 11. u Mat. 22, 21. Rom. 13, 6, 7. i Tim. 5, 17, 18. Gal. 6, 45, 11. & 47, 12. w i Pet. 2, 18. Prov. 22: Gen. 9, 23. x Psal. 127, 3, 4, 5. Prov. 31, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

Q. What are the sins of inferiors against their superiors?

A. The sins of inferiors against their superiors, are all neglect of the duties required

ward them *y*, envying *z*, contempt of *a*, and rebellion *b*, against their persons *c*, and places *d*, in their lawful counsels *e*, commands and corrections *f*, cursing, mockings, and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government *h*.

Mat. 15 4, 5. 6. 2 Num. 11, 28. a 1 Sam. 8, 7: 16. 3. 5. b 2 Sam. 15, 1. 10 22. c Exod. 11, 15. 1 Sam. 10. 27. e 1 Sam. 2, 25. f Deut. 21, 18. 10 12 g Prov. 30. 11, 17. h Prov. 19, 16.

Q. What is required of Superiors towards their inferiors.

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and bless their inferiors *l*, to instruct *m*, counsel, and admonish them *n*, countenancing *o*, commending *p*, and rewarding such as do well *q*, discountenancing *r*, reproving and chastising such as do ill *s*; protecting *t*, and providing for them all things necessary for soul *u*, and body *w*: and by a pure, wise, holy and exemplary carriage, to promote glory to God *x*, honor to themselves *y*, and to preserve that authority which God hath bestowed upon them *z*. *i Col. 3, 19: Tit. 2. 4. k 1 Sam. 2, 21. Job. 1, 5: 1 2 Kings 8, 55. 56. Heb. 7. 7. Gen. 49: 28. m Deut. 6, 6, 7. n Eph. 6, 4. o 1 Pet. 3, 7. p 1 Pet. 2, 14. Rom. 13, 3. q Est. 6, 3. r Rom. 13, 4. s Prov. 29, 15. 1 Pet. 2, 14. t Job 19, 12. 17. Isa. 1, 10, 17. u Eph. 6. 4. w 1 Tim. 5, 8. x 1 Tim. 4. 12. Tit. 2, 3, 4, 5. y 1 Kings 30, 8. z Tit. 2, 25.*

Q. What are the sins of superiors?

A. The sins of superiors are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit or pleasure *d*, commanding things unlawful *e*, or not in the power of inferiors to perform *f*, counselling *g*, encouraging *h*, or favoring them in that which is evil *i*, dissuading, discouraging, or discountenancing them in that which is good *k*, correcting them unduely *l*, carelessly exposing, or leaving them to wrong, temptation and danger *m*, provoking them to wrath *n*, or some way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous or misbehavior *o*. *a* Ezek. 34, 2, 3 4. *b* Phil. 2, 3. *c* John 5 44, and 7, 18. *d* Isa 56. 10, 11. Deut. 17. *e* Dan. 3 4, 5 6. Acts 4, 17. 18. *f* Exod. 5 10. *g* 18. Mat. 23 2 4. *h* Mat. 14, 8 Mark 6, 24. *i* 1 Sam. 13, 28. *j* 1 Sam. 3, 13. *k* John 7, 46. 10 50. Col. 1, 2. *l* Exod. 5, 17. *m* 1 Pet. 2, 18 19, 20. Heb. 12. 10, *n* 25. 3. *o* Gen. 38. 11. 26 Acts 18, 17. *p* Eph. 6. *q* 10 Gen. 9. 21. 1 Kings 12. 13. 10 17. and 1, and 1 Sam. 2, 29. 30. 31.

Q. What are the duties of equals?

A. The duties of equals are to regard the dignity and worth of each other *p*, in giving honor to go one before another *q*, and to rejoice in the others gifts and advancements, as in their own *r* Rom. 12, 10. *q* Rom. 12, 15, 16. *r* Phi. 2, 3.

Q. What are the sins of equals?

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of one's self *t*.

worth, envying the gifts *u*, grieving at the advancement or prosperity one of another *w*, and disturbing preeminence one over another *x*.

Rom. 13. 3. 12 Tim. 3. 3. u Acts 7. 9. Gal. 5. 36
Num. 12. 2. x 3 John 9. Luke 21. 24.

Q. What is the reason annexed to the fifth commandment, the more to inforce it?

A. The reason annexed to the fifth Commandment, in these words, that thy dayes may be long upon the land which the Lord thy God giveth thee y, is an expresse promise of longe life and prosperity y, as far as it shal serve for Gods glory, and their own good, to all such as keep this Commandment z, y Exod. 20 12. z Deut. 5. 16. 2, Kings 8. 25. Eph. 6. 2 3.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, Thou shalt not kill a Exod. 20, 13.

Q. What are the duties required in the sixth Commandment?

A. The duties required in the sixth Commandment are, all careful studies and lawful endeavors to preserve the life of our selves b, and others c, by resisting all thoughts and purposes d, subduing all passions e, and avoiding all occasions f, temptation g, and practises, which tend to the unjust taking away the life of any h, by just defence thereof against violence i, patient bearing of the hand of God k, quietness of mind l, meekness of spirit m, a sober use of meat n, temperance o, physick p, sleep q, labor r, and recreation s: by charitable thoughts t, love u, compassion

tion *w*, meekness, gentleness kindness *x*, peace-
 able *y*, mild and courteous speeches and beha-
 vior *z*, forbearance, readiness to be reconciled
 patient bearing and forgiving of injuries, and re-
 quiting good for evil *a*, comforting and succor-
 ing the distressed, and protecting and defending
 the innocent *b*. *b* Eph. 5, 28. 29. *c* 1 Kings 18.
d Jer. 26, 15. 16. *Ad.* 23, 12, 16. 17. 21, 27. *e* Eph.
 26, 27. *f* 2 Sam. 2, 12. Deut. 22, 8. *g* Mat. 4, 6.
 Prov. 1, 10. 11, 15. 16. *h* 1 Sam. 24, 12 and 26, 9.
 Gen. 37, 31, 32. *i* Ps. 8, 2, 4. Prov. 24, 11, 12. 1 Sam.
 14, 43. *k* James 5, 7. 10. 12. Heb. 12, 9. *l* 1 Thess. 4, 1.
 1 Pet. 4, 4. Psal. 37, 8. 9. 10, 11. *m* Prov. 17, 1.
n Prov. 15, 16, 17. *o* 1 Tim. 5, 23. *p* Psal. 38, 1.
q Ps. 127, 2. *r* Eccl. 5, 12. 2 Thess. 5, 10. 12. Prov.
 26, 1. Eccl. 3, 4, 11. *t* 1 Sam. 19, 4, 5. and. 22, 13.
u Rom. 13, 10. *w* Luke 10, 33, 34. 35. *x* Col.
 12, 13. *y* James 3, 19. *z* 1 Pet. 3, 8, 9. 10.
 Prov. 15, 1. Jude 3. *a* Mat. 5, 24. Eph. 4, 2.
 Rom. 12, 17, 20, 21. *b* 1 Thess. 5, 14. Job 31, 19.
 Mat. 25, 35, 36. Prov. 31, 8, 9.

Q. What are the sins forbidden in the sixth
 Commandment?

A. The sins forbidden in the sixth Com-
 mandment are, all taking away the life of our selves
 or of others *d*, except in case of publick justice
 lawful war *f*, or necessary defence *g*; the neg-
 lecting or withdrawing the lawful, and necessary
 means of preservation of life *h*, sinful anger *i*,
 hatred *k*, envy *l*, desire of revenge *m*, all ex-
 cessive passions *n*, distracting cares *o*, immoderate use
 of meat, drink *p*, labor *q*, & recreations *r*, provok-
 ing

words *f*, oppression *t*, quarreling *u*, striking,
wounding *w*, & whatsoever else tends to the de-
struction of the life of any *x*. *c* Acts 16 28. *d* Gen.
6: *e* Num. 35 31, 33: *f* Jer. 48. 10: Deut. 20. ch.
Exod. 21, 2, 3: *h* Mat. 25. 42, 43: James 2, 15. 16
Eccl. 6, 1, 2. *i* Mat. 5. 22: *k* 1 John 3, 15: Lev. 19, 17.
Prov. 14, 30: *m* Rom. 12. 19. *n* Eph. 4, 31:
Mat. 6. 31. 34: *p* Luke 21. 34. Rom. 13. 13:
Eccl. 12, 12: *q* 2. 22. 23. *r* Isa. 5, 12: *s* Prov.
1. 1. and 12. 18: *t* Ezek. 18, 18. Exod. 1. 14:
Gal. 5. 15: Prov. 25. 29: *w* Numb. 35, 16. 17. 18.
x Exod. 21. 18. to the end.

Q. Which is the seventh Commandment?

A. The seventh Commandment is, Thou
shalt not commit adultery *y* *y* Exod. 20. 14.

Q. What are the duties required in the seventh
commandment?

A. The duties required in the seventh Com-
mandment are, chastity in body, mind, affec-
tions *q*, word *s*, and behavior *t*, and the preser-
vation of it in our selves and others *c*, watchful-
ness over the eyes, and all the senses *d*, tempe-
rance *e*, keeping of chaste company *f*, modesty in
 apparel *g*, marriage by those that have not the
gift of continency *h*, conjugal love *i*, and cohabi-
tation *k*, diligent labor in our callings, shunning
occasions of uncleanness *l*, and resisting tempta-
tions thereunto *m*. *z* 1 Thess. 4; 4: Job 31; 4.
Cor. 7; 34: *a* Col. 4. 6: *b* 1 Pet. 3; 2: *c* 1 Cor.
7; 35, 36. *d* Job 31; 1: *e* Acts 24; 24; 25:
Prov. 2; 16. to 21: *g* 1 Tim. 2, 9: *h* 1 Cor. 7; 2 9.
Prov. 5, 19. 20. *k* 1 Pet. 3; 7: *l* Prov. 31, 11.

27, 28. m Prov. 5. 8. Gen. 39. 8. 9. 10.

Q. What are the sins forbidden in the seventh Commandment?

A. The sins forbidden in the seventh Commandment, beside the neglect of the duties required n, are adultery, fornication o, rape, incest p, sodomy, and all unnatural lusts q, all unclean imaginations, thoughts, purposes and affections r; all corrupt or filthy communications, listening thereunto s; wanton looks, impudent or light behavior; immodest apparel u, prohibiting of lawful w, and dispensing with unlawful marriages x; allowing, tolerating, keeping of stews and resorting to them y; inangling vows of single life z, undue delay of marriage a, having more wives or husbands then one at the same time b, unjust divorce c, or desertion d, idleness, gluttony, drunkenness e, unchaste company f, lascivious songs, books, pictures, dancings, stage playes g, and all other provocations to or acts of uncleanness either in our selves or others h.

n Prov. 5. 7. o Heb. 13. 4. Gal. 5. 19. p 2 Sam. 13. 14. i Cor. 5. 1. q Rom. 1. 24, 26, 27. Leu. 20. 17, 18. r Mat. 5. 28. s 15. 19. Col. 3. 5. t Eph. 5. 3. u Prov. 7. 5. 21. 22. v Isa. 3. 16. 2 Pet. 2. 14. w Prov. 7. 10, 11. x 1 Tim. 4. 3. y Leu. 28. 1. to 21. Mat. 18. z 2. 11. 12. a 1 Kings 15. 12. 2 Kings 23. 1. Deut. 23. 17, 18. Leu. 19. 29. Jer. 5. 7. Prov. 7. 25, 26, 27. 2 Mat. 19. 10, 11. b 1 Cor. 7. 7, 8. c Gen. 38. 26. d Mal. 2. 14. 15. Mat. 19. 5. e Mat. 23. 16. Mat. 5. 32. d 1 Cor. 7. 12, 13. e Ezek. 16. 49. Prov. 23. 30, 33. f Gen. 39. 10. Prov. 5. 17.

Eph. 5. 4. Ezek. 23, 14, 15, 16. Isa. 23. 15, 16, 17.
 and 3. 16. Mark 6. 22. Rom. 13. 13. 1 Pet. 4. 3.
 1 Kings 9. 30. with Jer. 4. 30. & Ezek. 23. 40.

Q. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal i. i Exod. 20, 15.

Q. What are the duties required in the eighth commandment?

A. The duties required in the eighth Commandment, are truth, faithfulness and justice in contracts, and commerce between man & man: rendering to every one his due i: restitution of goods unlawfully detained from the right owner thereof m, giving and lending freely according to our abilities, and the necessities of others n, moderation of our judgements, wills, and affections, concerning worldly goods o: a provident care and study to get p, keep, use, & dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition q: a lawful calling r, and diligence in it: frugality s, avoiding unnecessary law-suits u, and suretyship, or order like engagements w; and endeavor by all just and lawful means to procure, preserve and further the wealth and outward estate of others as well as our own x, k Ps. 127. 1. Zech. 7. 4, 20. and 8. 16, 17. 1 Rom. 13. 7. Lev. 6. 2, 3, 4, 5. with Luke 19, 8. n Luke 6, 30. 1 John 3. 17. Eph. 4. 28. Gal. 6. 10. o 1 Tim. 6, 7, 8, 9. Gal. 6. 14. p 1 Tim. 5. 8. q Prov. 27. 17, 18. Eccl. 2. 24. and 3. 12, 13. 1 Tim. 4. 7, 8. 1 Cor. 7. 20. Isa. 38, 1. Mat. 11. 8. r 1 Cor. 7. 20. Gen.

Gen. 2. 15. and 3. 19. [*Eph.* 4. 28. *Prov.* 10. 4. & *John* 6. 12. *Prov.* 21. 10. u 1 *Cor.* 6. 1. 10 9. w *Prov.* 6. 1. 10 6. & 11. 15. x *Lev* 25. 35. *Deut.* 21. 1, 2, 3, 4. *Exod.* 23 4, 5. *Genes.* 47. 16. 20. *Phil.* 2. 4. *Matth.* 22. 39.

Q. What are the sins forbidden in the eighth commandment?

A. The sins forbidden in the eighth Commandment, beside the neglect of the duties required *y*, are theft *z*, robbery *a*, man-stealing *b*, and receiving any thing that is stolen *c*, fraudulent dealing *d*, false weights and measures *e*, removing land-marks *f*, injustice and unfaithfulness in contracts between man and man *g*, or in matters of truth *h*, oppression *i*, extortion *k*, usury *l*, bribery *m*, vexatious law-suits *n*, unjust inclosures and depopulations *o*, ingrossing commodities to enhance the price *p*, unlawful callings *q*, and all other unjust or sinful ways of taking, or with-holding from our neighbour what belongs to him, or of enriching our selves *r*: covetousness *s*, inordinate prizing and affecting worldly goods *t*, distrustful and distracting cares and studies in getting, keeping, & using them *u*, envying at the prosperity of others *w*, as likewise idleness *x*, prodigality, wastful gaming, and all other ways whereby we do unduly prejudice our own outward estate *y*: and defrauding ourselves of the due use and comfort of that estate which God hath given us *z*. *y James* 3. 15. 1 *John* 3. 17. *z Ephes.* 4. 18. *a Psalm* 62. 10 *b 1 Tim.* 1. 10. *c Prov.* 29. 24. *Psalm* 10. 10 *d 1 The*

1 Thess. 4. 6. e Prov. 11. 1. and 20. 10. f Deut. 19.
 14. Prov. 23. 10. g Amos 8. 5. Ps. 37. 21. h Luke
 16. 10. 11, 12. i Ezek. 22. 29. Levit. 25. 17.
 Mal. 23. 25. Ezek. 22. 12. l Ps. 15. 5. m Job 15,
 34. n 1 Cor. 6. 6, 7, 8. Prov. 3. 29. 30. o Isai. 5.
 8. Micah 2. 2. p Prov. 11. 26. q Acts 19, 19.
 24, 25. r Job 20. 19. James 5. 4. Prov. 21. 6.
 Luke 12. 15. t 1 Tim. 6. 5. Col 3. 2. Prov. 23.
 5. Psalm 62. 10. u Matth. 6. 25. 31-34. Eccl.
 5. 12. w Psal. 7. 13. and 37. 17. x 2 Thess. 3. 11.
 Prov. 18. 9. y Prov. 21. 17. and 23. 20, 21. and
 28, 19. z Eccl. 4. 8. and 6. 2. 1 Tim. 5. 8.

Q. Which is the ninth commandment?

A. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour* a. Exod. 20. 16.

Q. What are the duties required in the ninth commandment?

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man b, & the good name of our neighbor as well as our own c: appearing and standing for d, and from the heart e, sincerely f, freely g, clearly h, and fully i, speaking the truth, and only the truth in matters of judgement and justice k, and in all other things whatsoever l, a charitable esteem of our neighbors m, loving, desiring, & rejoycing in their good name n, borrowing for o, & covering of their infirmities p, freely acknowledging their gifts and graces q, defending their innocency r, a ready receiving of a
 F 5 good

good report *f*, and unwillingness to admit of an evil report concerning them *t*, discouraging tale-bearers *u*, flatterers *w*, and slanderers *x*, love & care of our own good name, and defending it when need requireth *y*, keeping of lawful promises *z*, studying & practising of whatsoever things are true, honest, lovely, and of good report *a*.
b Zeck. 8. 16. *c* 3 John v. 12. *d* Prov. 3. 1. 9.
e Ps. 5. 2. *f* 2 Chr. 19. 9. *g* 1 Sam. 19. 4. 5. *h* Jos. 7. 19. *i* 2 Sam. 14. 18, 19. 20. *k* Lev. 19. 15.
l Prov. 14. 5, 25. *m* 2 Cor. 1. 17. 18. Eph. 4. 2, 5.
n Heb. 6. 9. *o* 1 Cor. 13. 7. *p* Rom. 1. 8. *q* 2 John v. 4. 3. John 3. 4. *r* 2 Cor. 2. 4. *s* 2 Cor. 12. 21.
t Prov. 17. 9. *u* 1 Pet. 4. 8. *v* 1 Cor. 4. 6, 7. 2. Tim. 1. 4. 5. *w* 1 Sam. 22. 14. *x* 1 Cor. 13. 6, 7.
y Psal. 15. 3. *z* Prov. 25. 23. *a* Prov. 26. 24. 25. *b* Psal. 101. 5. *c* Prov. 22. *d* 1 John 8. 49.
e Psal. 15. 4. *f* Phil. 4. 8.

Q. What are the sins forbidden in the ninth commandment?

A. The sins forbidden in the ninth Commandment are, all prejudicing the truth, and the good name of our neighbors as well as our own, especially in publick judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly appearing and pleading for an ill cause, out-fac-ing and overbearing the truth *f*, passing unjust sentence *g*, calling evil good, and good evil, re-warding the wicked according to the work of the righteous, & the righteous according to the work of the wicked *h*, forgery *i*, concealing the truth *j*,
 undu

undue silence in a just cause *k*: and holding our
 peace when iniquity calleth for either a reproof
 from our selves *l*, or complaint to others *m*, spea-
 king the truth unseasonably *n*, or maliciously to
 a wrong end *o*, or perverting it to wrong mean-
 ing *p*, or in doubtful and equivocal expressions to
 the prejudice of truth or justice *q*, speaking un-
 truth *r*, lying *s*, slandering *t*, back-biting *u*, de-
 tracting *w*, tale-bearing *x*, whispering *y*, scof-
 fing *z*, reviling *a*, rash *b*, harsh *c*, and partial cen-
 suring *d*, misconstruing intentions, words and a-
 ctions *e*, flattering *f*, vain glorious boasting *g*,
 thinking or speaking too highly or too meanly of
 our selves or others *h*, denying the gifts and gra-
 ces of God *i*, aggravating smaller faults *k*: hi-
 ding, excusing, or extenuating of sins when cal-
 led to a free confession *l*, unnecessary discove-
 ring of infirmities *m*, raising false rumors *n*, recei-
 ving and countenancing evil reports *o*, and stop-
 ping our ears against just defence *p*, evil suspici-
 on *q*, envying or grieving at the deserved credit
 of any *r*, endeavoring or desiring to impair it *s*,
 rejoycing in their disgrace and infamie *t*, scornful
 contempt *u*, fond admiration *w*, breach of law-
 ful promises *x*, neglecting such things as are of
 good report *y*, and practising or not avoiding our
 selves, or not hindering what we can in others
 such things as procure an ill name *z*. b 1 Sam. 17.
 28. 2 Sam. 6. 3. 2 Sam. 1. 9. 10, 15, 16. c Levit.
 9. 15. Heb. 1. 4. d Prov. 19 5. and 19. 16. 19.
 Afts 6. 13. f Jer. 9, 3, 5. Afts 24, 2, 5. Psa. 12,
 3, 4.

3, 4. and 52, 1, 2, 3, 4. g Prov. 17, 15. i Kings 21, 9. to 13. h Isai. 5, 23. i Ps 119, 69. Luke 19, 8. & 19, 5, 6, 7. k Lev. 5, 1. Deut. 11, 8. Acts 5, 3, 9. 2 Tim. 4, 16. l i Kings 16. Lev. 19, 17. m Isai. 59, 4. n Prov. 29, 11. o i Sam. 21, 9, 10. with Psal. 52 1, 2, 3, 4. p Psal. 56, 5. John 2, 19. with Mat. 26, 60, 61. q Gen. 3, 1. and 26, 7, 9. r Isai. 59, 13. s Levit. 19, 11. Col. 3, 9. t Psalm 50, 20. u Psalm 15 3. w James 4, 11. Jer. 38, 4. x Lev. 19, 16. y Rom 1, 29, 30. z Gen 21, 6. with Gal. 4, 19. a i Cor. 6, 10. b Matth. 7, 1. c Acts 18, 4. d Genes. 38, 24. Rom. 2, 1. e Nehem. 6, 6 7, 8. Rom 3, 8. Psalm 69, 10. i Sam. 1, 13, 14, 15. 2 Sam. 10, 3. f Ps. 11, 2, 3. g 2 Tim. 3, 2. h Luke 18, 9, 11. Rom 12, 16. i Cor. 4, 6. Acts 13, 22. Exod. 4, 10, 11, 12, 13, 14. i Job 27, 5 6. and 4, 6. k Matth. 7, 3, 4, 5. l Prov. 28, 13. and 30, 10. Genes. 3, 12, 13. Jerem 2 35. 2 Kings 5, 25. Gen 4, 9. n Gen. 9, 21. Prov. 25 9, 10. n Exod. 23, 1. o Prov. 29, 12. p Acts 7, 56, 57. Job 31, 13, 14. q i Cor. 13, 5. i Tim. 6, 4. r Num 11, 29. Mat. 21, 15. s Ezra 4, 12, 13. t Jer. 48, 27. u Psalm 35, 15, 16, 21. Matth. 27, 28, 29. w Jude v. 6. Acts 12, 22. x Rom. 1, 31. 2 Tim. 3, 5. y i Sam. 2, 24. z 2 Sam. 15, 12, 13. Prov. 5, 8, 9. and 6, 33.

Q. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that

that is thy neighbors *a*. *a* Exod. 20, 17.

Q. What are the duties required in the tenth commandment?

A. The duties required in the tenth Commandment are, such a full contentment with our own condition *b*, and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him tend unto & further all that good which is his *c*.
b Heb. 13, 5. *1* Tim. 6, 6. *c* Job 21, 29, Rom. 11, 15. Psalm 122, 7, 8, 9. *2* Tim. 1, 5. Esth. 10, 3. *1* Cor. 13, 4, 5, 6, 7.

Q. What are the sins forbidden in the tenth commandment?

A. The sins forbidden in the tenth Commandment, are discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbors *f*, together with all inordinate motions and affections to any thing that is his *g*,
d *2* Kings 21, 4. Esther 5, 13. *1* Corint. 10, 10. *e* Gal. 5, 26. James 3, 14, 16. *f* Psalm 122, 9, 10. Nehem. 2, 10. *g* Rom. 7, 7, 8. and 13, 9. Col. 3, 5. Deut. 5, 21.

Q. Is any man able perfectly to keep the commandments of God?

A. No man is able either of himself *h*, or by any grace received in this life, perfectly to keep the Commandments of God *i*, but doth daily break them in thought *k*, word & deed *l*, *h* Jam. 3, 2. John 15, 5. Rom. 8, 3. *i* Eccl. 7, 20. *1* John 1, 8, 10. Gal. 5, 17. Rom. 7, 18, 19. *l* Genes. 6, 5.
and

and 8.21. 1 Rom. 3.9. 10 21. James 3.2. to 13.

Q. Are all transgressions of the Law of God equally hainous in themselves, and in the sight of God?

A. All transgressions of the Law of God are not equally hainous: but some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God then others m. m John 19.11. Ezek 86. 3,25. 1 John 5.16. Pj. 78. 17, 32, 56.

Q. What are those aggravations that make some sins more hainous then others?

A. Sins receive their aggravations from the persons offending u, if they be of riper age o, greater experience, or grace p, eminent for profession q gifts r, place s, office t, guides to others u, and whose example is likely to be followed by others w. n Jer. 2.8. o Job 32.7,9. Eccl. 4,13. p 1 Kings 11. 4, 9. q 2 Sam. 12. 14. 1 Cor. 5,1. r James 4.17. Luke 12.47,48. t Jer. 5. 4. 5. u 2 Sam. 12, 7, 8, 9. Ezek. 8, 11, 12. w Rom. 6. 17. 10 25. w Gal. 2, 11, 12, 13 14.

From the parties offended x, if immediately against God y, his attributes z, and worship a, against Christ and his grace b, the holy Spirit c, his witness d, and working e, against Superiours, men of eminency f, and such as we stand especially related and engaged unto g, against any of the Saints h, particularly weak brethren i, the souls of them or any other k, and the common good of all or many l. x Matth. 22. 38, 39.

y 1 Sam.

y 1 Sam. 2, 25. Aſte 5, 4. Pſal. 5, 4. z Rom. 2.
 4. a Mal. 1, 8, 14. b Heb. 2, 2, 3. and 12, 25.
 c Heb. 10, 29. Mat. 12, 31, 32. d Eph. 4, 30.
 e Heb. 6, 4, 5. f Jude 8. Numb. 12, 8, 9. Iſa.
 3, 5. g Prov. 30, 17. 2 Cor. 12. Pſal. 55, 12, 10
 16. h Zeph. 1, 8, 10, 11. Mat. 18, 6. 1 Cor. 6, 8.
 Rev. 17, 6. i 1 Cor. 8, 11, 12. Rom. 24, 13, 15.
 21. k Ezek. 13, 19. 1 Cor. 8, 12. Rev. 18.
 13. Mat. 23, 15. l 1 Theſſ. 2, 15. 16. Joſh.
 12, 10.

From the nature and quality of the offence *m*,
 if it be againſt the expreſs letter of the Law *n*,
 break many commandments, contain in it many
 ſins *o*, if not only conceived in the heart, but
 breaks forth in words and actions *p*, ſcandalize
 others *q*, and admit of no reparation *r*, if againſt
 means *s*, meritiest, judgements *u*, light of na-
 ture *w*, conviction of conſcience *x*, publick or
 privat admonition *y*, cenſures of the Church *z*,
 civil puniſhments *a*, and our own prayers, pur-
 poſes, promiſes *b*, vows *c*, covenants *d*. & en-
 gagements to God or men *e*, if done deliberat-
 ly *f*, wilfully *g*, preſumptuouſly *h*, impudently *i*,
 ſcandalizingly *k*, maliciously *l*, frequently *m*, obſti-
 nately *n*, with delight *o*, continuance *p*, or relap-
 ſing after repentance *q*, in Prov. 6, 30. to the end
 Ezra. 9, 10, 11, 12. 1 Kings 11, 9, 10. o Col.
 3, 5, 1 Tim. 6, 10. Prov. 5, 8, 9, 10, 11, 12.
 and 6, 32, 33. Joſh. 7, 22. p Jam. 1, 14, 15.
 Mat. 5, 22. Mic. 2, 1. q Mat. 18, 7. Rom. 2, 23.
 4. r Deut. 22, 22, with v. 28, 29: Prov. 6, 22.

to 35. f *Mat.* 11, 21. 10 24. *John* 15, 22. t *Isa.* 1, 3, *Deut.* 32, 6. u *Amos* 4, 8. 10 12. *Ser.* 5, 3. w *Rom.* 1, 26, 27. x *Rom.* 1, 32. *Dan.* 5, 12. *Tit.* 3, 10, 11. y *Prov.* 19, 1. z *Tit.* 3, 10. *Mat.* 18, 17. a *Prov.* 17, 22. and 23, 35. b *Psal.* 78, 34. 10 38. *Jer.* 2, 20. and 45, 5, 6, 10, 21. c *Eccl.* 5, 4, 5. 1 *Prov.* 20, 25. d *Lev.* 16, 25. e *Prov.* 1, 17. *Ezek.* 17, 18, 19. f *Pf.* 36, 4. g *Jer.* 6, 16. h *Numb.* 15, 30. *Exod.* 11, 14. i *Jer.* 3, 3. *Prov.* 7, 13. k *Psal.* 52, 1. l 3 *John* 10. m *Numb.* 14, 22. n *Zech* 7, 11, 12. o *Prov.* 2, 14. p *Isa.* 57, 17. q *Jer.* 34, 8, 9, 10, 11. z *Pet.* 2, 20; 21 22.

From circumstances of time n, and place f, if on the Lords day z, or other times of divine worship u, or immediatly before w, or after these x, or other helps to prevent or remedy such milcarriages y, if in publick, or in the presence of others who are thereby likely to be provoked or defiled z. t *Kings* 5, 26. f *Jer* 7, 10. *Isa.* 26, 10: t *Ezek* 23, 37, 38, 39. u *Isa.* 58, 3 4: *Num.* 25: 6, 7. w 1 *Cor.* 11, 20, 21: x *Jer.* 7, 8 9, 10. *Prov.* 7, 14, 15: *John* 13, 27, 30. y *Ezra* 9, 13, 14: z 2 *Sam.* 16, 21. 1 *Sam.* 2, 22, 23, 24.

Q What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty a, goodness b, and holiness of God c, and against his righteous law d, deserveth his wrath and curse e, both in this life f, and that which is to come g, and cannot be expiated but by the blood of Christ h. a *James.* 2, 10. 11. b *Exod.*

b Exod. 20, 1, 2 c Heb. 1, 13. Lev. 10, 3, & 11, 44.
 45: d 1 Joh. 3, 4: Rom. 7, 12, e Eph. 5, 6; Gal. 3, 04
 f Lam. 3 39: Deut. 28, 15, to the end. g Mat. 25, 41.
 h Heb. 9, 21; 1 Pet. 18, 19.

Q. What doth God require of us that we may escape his wrath and curse due to us, by reason of the transgression of the Law?

A. That we may escape the wrath & curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ i, & the diligent use of the outward means whereby Christ communicateth to us the benefits of his mediation k. i Acts 20, 21: Mat. 3, 7, 8: Luke 13, 35; Acts 16, 30, 31. John 3, 16, 18. k Prov. 11, 10 6. Prov. 8, 23: to the end.

Q. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicateth to his Church the benefits of his mediation are all his ordinances, especially the Word, Sacraments & Prayer; all which are made effectual to the elect for their salvation l. i Mat. 28, 19, 20: Acts 2, 42, 46, 47.

Q. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening m, convincing and humbling sinners n, of driving them out of themselves and drawing them unto Christ o, of conforming them to his Image p, and subduing them to his will q, of strengthening them against temp-

temptations and corruptions *r*, of building them up in grace *s*, and establishing their hearts in holiness and comfort through faith unto salvation *t*.
m Neh. 8. 8: *A*cts 26, 18: *l* *s*. 19. 8. *n* Cor. 14, 24. 25: 2 Chr. 34, 18, 19. 26, 27, 28. *o* *A*cts 2, 37. 41: *A*cts 8, 27. 10. 39: *p* 2 Cor. 3, 18. *q* 2 Cor. 10. 4, 5, 6: Rom. 6, 17: *r* Mat. 4, 4, 7, 8: Eph. 6, 16, 17. Ps. 19, 11: 1 Cor. 10, 11: *s* *A*cts 20. 32. 2 Tim 3. 15, 16. 17. *t* Rom. 16, 25: 1 Thess. 3, 2, 10, 11, 13. Rom. 15, 4: and 13, 14. 10. 18. and 1, 16.

Q. Is the Word of God to read by all?

A. Although all are not premitted to read the Word publickly to the Congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, and with their families *x*; to which end, the holy Scriptures are to be translated out of the Original into vulgar languages *y*. *u* Deut. 31, 9. 10. 14: Neh. 8, 2, 3: *v* 9, 3, 4. 5. *w* Deut. 17. 19: Rev. 1, 3: John 5, 39: Isa. 34. 16: *x* Deut. 6. 6. 7, 8, 9 Gen. 18, 17. 19: Psal. 78, 5, 6, 7. *y* 1 Cor. 4, 6.

Q. How is the Word of God to be read?

A. The holy Scriptures are to be read with an high and reverent esteem of them *z*, with a firm perswasion that they are the very Word of God *a*, and that he only can enable us to understand them *b*, with desire to know, believe and obey the will of God revealed in them *c*, with diligence *d*, and attention to the matter and scope of them *e*, with meditation *f*, application *g*, self-denye *h*, & prayer *i*. *z* Ps. 19, 10. Exod. 24. 7. 2 Chr. 34. 27. Isa. 66, 2: *a* 2 Pet. 1, 19. 20. 21. *b* Luke 24, 45. 2 Cor. 3, 13. 10. 17. *c* Deut. 17, 19. 20. *d* *A*cts

d Acts 17, 11: e Acts 8, 30, 34: Luke 10, 26, 27.
 28: f Psal. 1, 2. and 119, 97: g 2 Chr. 34, 11.
 h Prov. 3, 5: Deut. 33, 3: i Prov. 2, 1. 10 7:
 Psal. 119, 18: Neh. 8, 6, 8.

Q. By whom is the Word of God to be preached?

A. The word of God is to be preached only by such as are sufficiently gifted *k*, and also duely approved and called to that office *l*. *k* 1 Tim. 3, 2, 6. Eph. 4, 8, 9, 10, 11. Hos. 4, 6. Mal. 2, 7, 2 Cor. 3, 6. 1 Jer. 14, 15. Rom. 10, 15. Heb. 5, 5. 1 Cor. 12, 28, 29. 1 Tim. 3, 10. and 4, 14. and 5, 22.

Q. How is the Word of God to be preached by those that are called thereunto?

A. They that are called to labor in the Ministry of the Word, are to preach sound doctrine *m*, diligently *n*, in season and out of season *o*, plainly *q*, not in the enticing words of mans wisdom, but in demonstration of the Spirit and power *q*, faithfully *r*, making known the whole counsel of God *s*, wisely *t*, applying themselves to the necessities & capacities of the hearers *u*, zealously *m*, with fervent love to God *x*, and the souls of his people *y*, sincerely *z*, aiming at his glory *a*, and their conversion *b*, edification *c*, and salvation *d*. *m* Tit. 2, 1, 8. *n* Acts 18, 25. *o* 2 Tim. 4, 2. *p* 1 Cor. 14, 19. *q* 1 Cor. 2, 4. *r* Jer. 23, 28. 1 Cor. 4, 1, 2. *s* Acts 20, 27. *t* Col. 3, 28. 2 Tim. 2, 15. *u* 1 Cor. 3, 2. Heb. 5, 12, 13, 14. Luke 12, 4, 1. *w* Acts 18, 25. *x* 2 Cor. 5, 13, 14. Phil. 1, 15, 16, 17. *y* Col. 4, 12. 2 Cor. 12, 15. *z* 2 Cor. 2, 17. *a* 4, 2. *b* 1 Thess. 2, 4, 5, 6. John 7, 18. *c* 1 Cor. 7, 19, 20, 21, 23. *d* 1 Cor. 12, 19. Eph. 4,

12. d 1 Tim. 4. 16. Acts 16, 16. 17. 18.

Q. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence *e*, preparation *f* & prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekness *l*, and readiness of mind *m*, as the Word of God *n*; meditate *o*, and confer of it *p*, hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*. *c* Prov. 8. 34. *f* 1 Pet. 2. 1. 2. Luke 8. 18. *g* Ps. 119. 18. 19. *h* Acts 17. 11. *i* Heb. 4. 2. *k* 2 Thess. 2. 10. *l* James 1. 21. *m* Acts 17. 11. *n* 1 Thess. 2. 13. *o* Luke 9. 44. Heb. 2. 1. *p* Luke 24. 14. Dent. 6, 5, 7. *q* Prov. 2. 1. Psalm 119. 11. *r* Luke 8. 15. James 1. 25.

Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety and intention of him by whom they are administered, but only by the working of the holy Ghost, and the blessing of Christ by whom they are instituted *f*. *f* 1 Pet. 3. 21. Acts 8. 13. 23. 1 Cor. 3. 6 & 12. 13.

Q. What is a sacrament?

A. A Sacrament is an holy ordinance instituted by Christ in his Church *t*, to signify, seal, and exhibit *u* unto those that are within the covenant of grace *w*, the benefits of his mediation *x* to strengthen and increase their faith, and all other graces *y*, to oblige them to obedience *z*:

to testify and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*, *c* Gen. 17. 7. Exod. 12. chap. Mat. 26. 27. 28. *u* Rom. 4. 11. 2 Cor. 11. 24. 25. *w* Rom. 15. 8. Exod. 12. 48. *x* Acts 2. 38. 1 Cor. 10. 16. *y* Rom 4 11. Gal. 3. 27. 2 Rom. 6. 3. 4. 1 Cor. 10. 21. 2 Eph 4, 2. 11, 12. 1 Cor. 12. 13. *b* Eph. 2. 11. 12. Gen. 34. 14.

Q. What are the parts of a Sacrament?

A. The parts of a Sacrament are two, the one an outward and sensible sign, used according to Christs own appointment; the other an inward and spiritual grace thereby signified *c*. *c* Matth. 4. 12. 1 Pet. 3. 21. Rom. 1. 28, 29.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments, Baptism, and the Lords Supper *d*. *d* Mat 28. 19. 1 Cor. 11 10. 23. Mat. 26. 26. 28. 29.

Q. What is Baptism?

A. Baptism is a Sacrament of the New Testament, where in Christ hath ordained the washing with water, in the Name of the Father, and of the Son, and of the holy Ghost *e*, to be a seal and sign of ingrafting into himself, of remission of sins by his blood *g*, and regeneration by his Spirit *h*, of adoption *i*, and resurrection unto everlasting life *k*; and whereby the parties baptized are so solemnly admitted into the visible Church *l*, and enter into an open and professed engagement to be wholly and only the Lords *m*.

e Mat

e Mat. 38. 19. f Gal. 1. 17. g Mark 14. Rev. 1. 5.
 h Tit. 3. 5. Eph. 5. 16. i Gal. 3. 26, 27. k 1 Cor. 13.
 29. Rom. 6. 5. l 1 Cor. 12. 13. m Rom. 6. 5.

Q. Unto whom is Baptism to be administred?

A. Baptism is not to be administred to any that are out of the visible Church, and so Strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him: but infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized o. o Gen. 17. 7, 9. Gal. 3. 9, 14. Col. 2. 11, 12. Acts 2. 38, 39. Rom. 4. 11, 12. 1 Cor. 7. 14. Mat. 28. 19. Luke 18. 15, 16. Rom. 11. 16.

Q. How is our Baptism to be improved by us?

A. The needful but much neglected duty of improving our Baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others p, by serious & thankful consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein q, by being humbled for our sinful defilement, our falling short of, and walking contrary to the grace of Baptism and our engagements r, by growing up to assurance of pardon of sin, and of all the blessings sealed to us in that Sacrament s, by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quick

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quickning of grace *r*, and by endeavoring to live by faith *u*, to have our conversation in holiness and righteousness *w*, as those that have therein given up their names to Christ *x*, and to walk in brotherly love, as being baptized by the same Spirit into one body *y*. p Col. 2. 11, 12. q Rom. 6. 3, 4, 5. r 1 Cor. 1, 11, 12, 13. Rom. 6. 2, 3 4. s Rom. 4, 11 12. t Rom 6, 3, 4. 5. u Gal 3. 26 27. w Rom. 6, 22. x Acts 2, 38. y 1 Cor. 12 13, 25, 26, 27.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament of the New Testament *z*, wherein by giving and receiving bread and wine, according to the appointment of Jesus Christ, his death is shewed forth, and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace *a*, have their union & communion with him confirmed *b*, testify and renew their thankfulness *c*, and ingagement to God *d*, and their mutual love and fellowship each with other, as members of the same mystical body *e*. z Luke 22. 20. a Mat. 26. 26. 27. 28. 1 Cor. 11. 23. 24. 25. 26. b 1 Cor. 10. 16. c 1 Cor. 11. 24. 25. 26. d 1 Cor. 10. 14. 15 16 21. e 1 Cor 10 17.

Q. How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Ministers of the Word, in the administration of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving and prayer, to take and break

bre¹ the bread, and to give both the bread and the wine to the communicants, who are by the same appointment to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed for them *f*. *1 Cor.* 11, 23, 24. *Matth.* 26. 26, 27, 28. *Mark* 14. 22, 23, 24. *Luke* 12, 19, 20.

Q. How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lords Supper *g*, and yet are spiritually present to the faith of the receiver, no less truly and really then the elements themselves are to their outward senses *h*, so they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner, yet truly and really *i*, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death *k*. *g Acts* 3, 21. *h Matth.* 26, 26. *i 1 Cor.* 11. 24, 25, 26, 27, 28. 29. *k 1 Cor.* 10. 16.

Q. How are they that receive the sacrament of the Lords Supper to prepare themselves before they come unto it?

A. They that receive the Sacrament of the Lords Supper, are before they come, to prepare themselves thereunto *l*, by examining themselves of their being in Christ *m*, of their sins & wants

of the truth and measure of their knowledge o, faith p, repentance q, love to God and the brethren r, charity to all men s, forgiving those that have done them wrong t, of their desires after Christ u, and of their new obedience w, and by renewing the exercise of these graces x, by serious meditation y, and fervent prayer z. 1 1 Cor. 11. 28. m 1 Cor. 13. 5. n 1 Cor. 5, 1 Exod. 12. 15. o 1 Cor. 11, 29. p 2 Cor. 13, 5. Mat. 26, 28. q Zech. 12, 10. 1 Cor. 11. 31. r 1 Cor. 10. 16, 17. Acts 2. 46. s 1 Cor. 5, 8. and 11. 18, 20. t Mat. 5. 23, 24. u Isa. 55, 1. John 7, 37. w 1 Cor. 5, 7, 8. x 1 Cor. 1, 25, 26, 28. Heb. 10, 21, 22, 24. Ps. 26, 6. y 1 Cor. 11, 24, 25. z 2 Chron 30. 18, 19. Mat. 26. 26.

Q. May one who doubteth of his being in Christ, of his due preparation come to the Lords Supper?

A. One who doubteth of his being in Christ, of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof a, & in Gods account hath it, if he be duely affected with the apprehension of the want of it b, and unsaindly desires to be found in Christ c, & to depart from iniquity d: in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians e) he is to bewail his unbelief f, and labor to have his doubts resolved g, and so doing he may and ought to come to the Lords Supper, that he may further strengthened h. a Isa. 50, 10. 1 John 13. Ps. 88. and 77, 1. to 12. Jonah 2, 4, 7. b Isa. 7, 8, 9, 10. Mat. 5, 3, 4. Ps. 31, 22. and 73, 13.

22, 23. c Phil. 3. 8, 9. Psal. 10. 17. and 43. 1, 2. 5.
11. d 2 Tim. 2. 19. Isai. 51. 10. Psalm 66. 18. 19.
20. e Isai. 40. 11. 29, 31. Matth. 11. 28. and 12.
20. and 26. 28. f Mark 9, 24. g Acts 2. 37. and
16, 30. h Rom 4. 11. i Cor. 11. 28.

Q. May any who profess the faith, and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Christ hath left in his Church i, until they receive instruction, and manifest their reformation k. i 1 Cor. 11. 27. to the end, with Matth. 7, 6. and 1 Cor. 5 ch. and Jude 23. and 1 Tim. 5, 22. k 2 Cor. 2, 7.

Q. What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in the Ordinance l, diligently observe the Sacramental Elements and actions m, heedfully, discern the Lords body n, and affectionately meditate on his death and sufferings o, and thereby stir up themselves to a vigorous exercise of their graces p, in judging themselves q, and sorrowing for sin r, in earnest hungering and thirsting after Christ s, feeding on him by faith, receiving of his fullness u, trusting in his merits w, rejoicing

his love x, giving thanks for his grace y, in renew-
 ing of their Covenant with God z, and love to
 all the Saints a. l Lev. 10, 3. Heb. 13, 28. Psalm
 5, 7. i Cor. 11, 17, 26, 27. m Exod. 24, 8, with
 Matth. 26, 28. n i Cor. 11, 29. o Luke 22, 19.
 p i Cor. 11, 26. z Cor. 10, 3, 4, 5, 11, 14. q i Cor.
 11, 31. r Zech. 12, 10. s Revel. 12, 17. t John 5,
 35. u John 1, 16. w Phil. 3, 9. x Psalm 63, 4, 5.
 z Chron. 30, 20, 21. y Psalm 22, 6. z Jer. 40, 5.
 Psalm 10, 5. a Acts 2, 42.

*Q. What is the duty of Christians after they
 have received the Sacrament of the Lords Supper?*

A. The duty of Christians, after they have
 received the Sacrament of the Lords Supper, is,
 seriously to consider how they have behaved
 themselves therein, and with what success b; if
 they find quickning and comfort, to bless God
 for it c, beg the continuance of it d, watch against
 relapses e, fulfill their vows f, and encourage
 themselves to a frequent attendance on that or-
 dinance g: but if they find no present benefit,
 more exactly to review their preparation to, and
 carriage at the Sacrament h, in both which if
 they can approve themselves to God and their
 own consciences, they are to wait for the fruit of
 it in due time i, but if they see they have failed
 in either, they are to be humbled k, and to attend
 upon it afterward with more care & diligence l.
 Psalm 28, 7. and 85, 8. 2 Cor. 11, 17, 30, 31.
 Chron. 30, 21. to 27. Acts 2, 42, 46, 47.
 Psalm 36, 10. Can. 3, 4. 1 Chron. 23, 18. c 1 Cor.
 10, 3, 4, 5, 12. f Psalm 50, 14. g 1 Corint. 11, 25,
 26.

26. *Acts* 2. 42, 46. *h Cant.* 5. 1. 10 7. *i Psal.* 123 1. *Psal.* 42. 5, 8. and 43. 3, 4 5. *k 2 Chro.* 30. 19. *Isa.* 1, 16. 18. *l 2 Cor.* 7. 11. *i Chro.* 15. 12. 13. 14.

Q. Wherein do the Sacrament of Baptism and the Lords Supper agree?

*A. The Sacrament of Baptism and the Lords Supper agree, in that the author of both is God m, and the spiritual part of both is Christ & his benefits n, both are seals of the same Covenant o, are to be dispensed by Ministers of the Gospel, and by none other p, and to be continued in the Church of Christ until his second coming q. m *Matth.* 28. 9. *i Cor.* 11. 23. *n Rom.* 6. 3. 4. *i Cor.* 10. 16. *o Rom.* 4. 11. *Col.* 2. 12. *Mat.* 26. 27. 28. *p John* 1. 33. *Matth.* 28. 19. *i Cor.* 11. 23. and 4. 1. *Heb.* 5. 4. 9. *q Mat.* 28. 19. 20. *i Cor.* 11. 26.*

Q. Wherein do the Sacraments of Baptism & the Lords Supper differ?

*A. The Sacraments of Baptism and the Lords Supper differ, in that Baptism is to be administered but once with water, to be a sign and seal of our regeneration and ingrafting into Christ r, and that even to infants s; whereas the Lords Supper is to be administered often, in the Elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul t, & to confirm our continuance & growth in him u, and that only to such as are of years & ability to examine themselves w. *r Mat.* 3. 11. *Titus* 3. 5. *Gal.* 3. 27. *s Gen.* 11. 7. 2. *Acts* 2. 38. 39. *i Cor.* 7. 15. *t i Cor.* 11. 23. *u 27**

U I Cor. 10. 16. w I Cor. 11, 28, 29.

Q. What is prayer?

A. Prayer is an offering up of our desires unto God x, in the Name of Christ y, by the help of his spirit z. with confession of our sins a, and thankful acknowledgement of his mercies b. x Ps. 62. 8. v John 16. 23. z Rom. 8, 36. a Ps. 31. 5, 6. Dan. 9. 4. b Phil. 4. 6.

Q. Are we to pray unto God only?

A. God only being able to search the hearts c, hear the requests d, pardon the sins e, & fulfill the desires of all f, and only to be believed in g, and worshipped with religious worship h, prayer, which is a special part thereof i, is to be made by all to him alone k. & to none other l. c I Kings 8, 39. Acts 1, 14. Rem. 8, 27. d Psal. 65. 2. e Mic. 7. 18. f Psal. 145. 18, 19. g Rom. 10. 14. h Mat. 4. 10. i I Cor. 1. 2. k Psal. 50, 15. l Rom. 10. 14.

Q. What is it to pray in the Name of Christ?

A. To pray in the name of Christ, is in obedience to his command, and in confidence on his promises, to ask mercy for his sake m, not by bare mentioning of his name n, but by drawing our encouragement to pray, and our boldness, strength and hope, of acceptance in prayer, from Christ and his mediation o. m John 14. 13. 14. and 16, 24. Dan. 9, 17. n Mat. 7, 21. o Heb. 4. 14, 15. 16. i John 5. 13. 14, 15.

Q. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as

that we can have no access into his presence without a Mediator *p*, and there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone *q*, we are to pray in no other Name but his only *r*. *p* John 14, 6. *Isai.* 59.2. *Ephes.* 3.12. *q* John 6.27. *Heb.* 7,25, 26,27. *1 Tim.* 2,5. *1 Col.* 3.17. *Heb.* 13.17.

Q. How doth the spirit help us to pray?

A. We not knowing what to pray for as we ought, the spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working & quickening in our hearts (although not in all persons; nor at all times in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty *f*. *f* *Rom.* 8, 26, 27. *Psal.* 10, 17. *Zach.* 12.12.

Q. For whom are we to pray?

A. We are to pray for the whole Church of Christ upon earth *t*, for Magistrates *u*, and Ministers *w*, for our selves *x*, for our brethren *y*, yea, our enemies *z*, and for all sorts of men living *a*, or that shall live hereafter *b*, but not for the dead *c*, nor for those that are known to have sinned the sin unto death *d*. *t* *Eph.* 6.18. *Psal.* 28.9. *u* *1 Tim.* 1,3. *w* *Col.* 4,3. *x* *Gen.* 32.11. *y* *James* 5,16. *z* *Matth.* 5,44. *a* *1 Tim.* 2,1,2. *b* *John* 17, 20. *2 Sam.* 7, 29. *c* *2 Sam.* 12, 21. *10* 24. *d* *1 John* 5,16.

Q. For what things are we to pray?

A. We are to pray for all things tending to the

the glory of God *e*, the welfare of the Church *f*,
our own *g*, or others good *h*, but not for any thing
that is unlawful *i*, *e* *Mat.* 6, 9. *f* *Psal.* 51, 18. and
111, 6. *g* *Matth.* 7, 17. *h* *Psalms* 125, 4. *i* *John*
5, 24.

Q. How are we to pray ?

Q. We are to pray with an awfull apprehen-
sion of the majesty of God *k* : and deep sense of
our own unworthiness *l*, necessities *m*, & sins *n*,
with penitent *o*, thankful *p*, & enlarged hearts *q*,
with understanding *r* ; faith *s*, sincerity *t*, serven-
cy *u*, love *w*, and perseverance *x*, waiting upon
him *y*, with humble submission to his will *z*.
k *Eccl.* 5, 1. *l* *Gen.* 18, 27. and 31, 10. *m* *Luke* 15.
17, 18, 19. *n* *Luke* 13, 13, 41. *o* *Psalms* 51, 17.
p *Phil.* 4, 6. *q* *1 Sam.* 2, 15. *1 Sam.* 2, 1. *r* *1 Cor.*
14, 15. *s* *Mark* 11, 24. *t* *James* 1, 6. *u* *Psal.* 145.
18. and 17, 1. *v* *James* 5, 16. *w* *1 Tim.* 2, 8. *x* *Eph.*
6, 18. *y* *Mich* 7, 7. *z* *Matth.* 26, 39.

Q. What rule hath God given for our direction
in the duty of prayer ?

A. The Word of God is of use to direct us in
the duty of prayer *a*, but the special rule of direc-
tion is that form of prayer, which our Saviour
Christ taught his Disciples, commonly called
the Lords prayer *b*. *a* *John* 5, 14. *b* *Matth.* 6, 9.
10. 10 14. *Luke* 11, 2, 3, 4.

Q. How is the Lords prayer to be used ?

A. The Lords prayer is not only for direc-
tion as a pattern according to which we are to
make our prayers ; but also may be used as a
prayer, so that it be done with understanding,

faith, reverence, and other graces necessary to the right performance of the duty of prayers *o*.
Mat. 6, 9. with Luke 11. 12.

Q. Of how many parts doth the Lords prayer consist?

A. The Lords prayer consists of three parts, a Preface, Petitions, and a conclusion.

Q. What doth the preface of the Lords prayer teach us?

A. The preface of the Lords prayer, contained in these words, *Our Father which art in Heaven* d, teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein e, with reverence & all other child like dispositions f, heavenly affections g, and due apprehensions of his soveraign power, majesty and gracious condescension h, as also to pray with and for others i. *d Mat. 6. 9. e Luke 11. 13. Rom. 8, f Isa. 64. 9. g Ps. 123. h Lam. 3, 41. h Isa. 63. 15, 16. Neh. 1. 4. 5. 6. i Acts 12, 5.*

Q. What do we pray for in the first Petition?

A. in the first Petition, which is, *Hallowed be thy name* k, acknowledging the utter inability and indisposition that is in our selves & all men to honor God aright l, we pray that God would by his grace enable and incline us and others to know, and acknowledge, and highly to esteem him m, his titles n, attributes o, ordinances, words p, workes and whatsoever he is pleased to make himself known by q, and to glorifie him, in thought, word r, and deed s, that he would re-

remove

remove and prevent Atheism *z*, ignorance *u*, idolatry *w*, and prophaneſs *x*, and whatſoever is diſhonorable to him *y*, and by his over-ruling providence, direct and diſpoſe of all things to his own glory *z*. k Mat. 6, 9. l 2 Cor. 3, 5. Pſal. 51. 15. m Pſ. 47. 2, 3. n Pſ. 83. 18. o Pſ. 86. 10. 10 15: p 2 Theſſ. 3, 1. Pſ. 147. 14, 20. and 138. 1. 2. 3. 2 Cor. 2, 14. 15. q Pſal. 145. throughout, and 8. throughout; r Pſ. 10. 1. and 19, 14. ſ Phil. 1, 9. 11. t Pſ. 67. 1. 10 5. u Eph. 1, 17. 18. w Pſ. 91. 7. x Pſ. 74. 18. 22. 23. y 2 Kings 19, 15. 16. z 1 Chron. 20. 6. 10. 10 13. Pſal. 83. throughout, Pſal. 14. 0, 4. 8.

Q. What do we pray for in the ſecond petition?

A. In the ſecond petition, which is, *Thy kingdom come*, acknowledging our ſelves, & all mankind, to be by nature under the dominion of ſin and ſatan *b*, we pray that the kingdom of ſin and ſatan may be deſtroyed *c*, the Goſpel propagated throughout the world *d*, the Jews called *e*, the ſinners of the Gentils brought in *f*, the Church furniſhed with all Goſpel officers and ordinances *g*, purged from corruption *h*, countenanced and maintained by the civil Magiſtrate *i*, that the ordinances of Chriſt may be purely diſpenſed, and made effectual to the converting of thoſe that are yet in their ſins, and the confirming, comforting and building up of thoſe that are already converted *k*, that Chriſt would rule in our hearts here *l*, and haſten the time of his ſecond coming

coming, and our reigning with him for ever *m*,
 and that he would be pleased so to exercise the
 kingdom of his power in all the World, as may
 best conduce to these ends *n*. *a* Mat. 6, 20. *b* Eph.
 2, 2, 3. *c* Ps. 68. 1, 18. Rev. 12, 10, 11. *d* 2 Theff. 3, 5.
e Rom. 10, 1. *f* John 17. 9, 20. Rom. 11, 25, 26.
 Ps. 67 throughout. *g* Mat. 9. 38, 2 Theff. 3. 1. *h* Mal.
 1, 11 Zeph. 3, 9. *i* 1 Tim. 2, 1, 2. *k* Acts 4. 29, 30.
 Eph. 6, 18, 19, 20. Rom. 15. 29, 30, 32. 2 Theff 1, 11.
 2 Theff. 2, 16, 17. *l* Eph. 14. to 21. *m* Rev. 23. 20.
n Isai. 41. 1, 2. Rev. 48, 9, 10, 11.

Q. What do we pray for in the third peti-
 tion?

A. In the third petition, which is, *Thy will be
 done in earth as it is in heaven* *o*, acknowledging
 that by nature we and all men, are not only utter-
 ly unable, but unwilling to know and do the will
 of God *p*, but prone to rebel against his word *q*,
 to repine and murmur against his providence *r*,
 and wholly inclined to do the will of the flesh &
 of the devil *s*; we pray that God would by his
 Spirit take away from our selves, and others, all
 blindness *t*, weakness *u*, indisposedness *w*, and
 perverseness of heart *x*, and by his grace make us
 able and willing to know, do, and submit to his
 will in all things *y*, with the like humility *z*,
 cheerfulness *a*, faithfulness *b*, diligence *c*, zeal *d*,
 sincerity *e*, and constancy *f*, as the angels do in
 heaven *g*. *o* Mat. 6, 10. *p* Rom. 7. 18. *l* Car. 3, 14.
q Rom. 8. 7. *r* Exod. 17, 7. Num. 14. 2. *f* Eph. 1. 2.
t Eph. 11, 17, 18. *u* Eph. 3, 16. *w* Matt. 26. 40. 41.
x Jer.

x Jer. 31, 18, 19. y Ps. 119, 1, 8, 36. Acts 21, 14.
 z Mic. 6, 2. a Ps. 100, 2. Job 1, 21. 2 Sam. 15, 25.
 b Isa. 38, 3. c Ps. 119, 4, 5. d Rom. 12, 11. e Psal.
 119, 80. f Ps. 119, 112. g Isa. 6, 2, 3. Psalm 103.
 20, 21. Mat. 18, 10. h Mat. 6, 21.

Q. What do we pray for in the fourth Petition?

A. In the fourth petition, which is, *Give us this day our daily bread* h, acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, & to have them cursed to us in the use of them i, and that neither they of themselves are able to sustain us k, nor we able to merit l, or by our own industry to procure them m, but prone to desire n, get o, and use them unlawfully p, we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawfull means, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them q, and have the same continued and blessed unto us in our holy and comfortable use of them r, and contentment in them s, and be kept from all things that are contrary to our temporal support and comfort t. h Matth. 6, 21. i Gen. 2, 17. and 3, 17. Rom. 8, 20, 21, 22. Jer. 5, 25. Deut. 28, 15. to the end. k Deut. 8, 3. l Deut. 32, 10. m Deut. 8, 17, 18. n Jer. 6, 13. Mark 7, 21, 22. o Hos. 12, 7. p James 4, 2. q Gen. 55, 12, 13, 14. and 28, 10. Eph. 4, 18.

2 Theſſ 3. 11. 12. Phil. 4. 6. 1 1 Tim. 4. 3. 4. 5.
1 1 Tim. 6. 6. 7. 8. 1 Prov. 30. 8. 9.

Q. What do we pray for in the fifth petition ?

A. In the fifth petition, which is, *Forgive us our debts, as we forgive our debtors* u, acknowledging that we, and all others, are guilty both of original and actual sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature, can make the least satisfaction for that debt w; we pray for our selves, and others, that God of his free grace would through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin x, accept us in his beloved y, continue his favor and grace to us z, pardon our daily failings a, and fill us with peace and joy in giving us daily more and more assurance of forgiveness b, which we are the rather imboldened to ask, and encouraged to expect when we have this testimony in our selves, that we from the heart forgive others their offences c. u Mat. 6. 12. w Rom. 3. 9. 10 21. Math. 18. 24. 25. Psal. 130. 3 4. x Rom. 3. 24. 25. 26. Heb. 9. 22. y Eph. 1. 6 7. z 2 Pet. 1. 2. a Hos. 14. 2. Jer. 14. 2. b Rom. 15. 13. Psalm 11, 7. 8. 10. 12. c Luke 11. 4. Mat. 16. 14. 15. and 18. 35.

Q. What do we pray for in the sixth petition ?

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil* d, acknowledging that the most wise, righteous and gracious God, for diverse holy and just ends, may

so order things, that we may be assaulted, foiled,
 and for a time led captive by temptations e, that
 satan f, the world g, & the fl sh are ready power-
 fully to draw us aside and insnare us h; and that
 we, even after the pardon of our sins, by reason
 of our corruption i, weakness, & want of watch-
 fulness k, are not only subject to be tempted, and
 forward to expose our selves unto temptation l;
 but also of our selves unable and unwilling to re-
 sist them, to recover out of them, and to improve
 them m, and worthy to be left under the power
 of them n; we pray that God would so over-
 rule the world, and all in it o, subdue the flesh p, and
 restrain satan q, order all things r, bestow and
 bless all means of grace s, & quicken us to watch-
 fulness in the use of them, that we & all his people
 may by his providence be kept from being tem-
 pted to sin t; or if tempted, that by his Spirit we
 may be powerfully supported & enabled to stand
 in the hour of temptation u; or when fallen rai-
 sed again and recovered out of it w, and have a
 sanctified use and improvement thereof x, that
 our sanctification and salvation may be perfect-
 ed y, satan troden under our feet z, and we fully
 freed from sin, temptation, and all evil for ever a.
 d *Matth* 6. 13. e *2 Chron.* 32. 33. f *1 Chron.* 21. 1.
 g *Luke* 21. 34. *Mark* 4. 17. h *James* 1. 14. i *Gal.*
 5. 17. k *Matth.* 26. 42. l *Matth.* 26. 69. 70 71.
 72. *Gal.* 2. 11. to 15. *2 Chron.* 18. 9. and 19. 2.
 m *Rom.* 7. 23. 24. *1 Chro.* 11. 1. 2. 3 4. *2 Chro* 16.
 7. 8 9, 10. n *Psa.* 81. 11, 12. o *John* 17. 15. p *Psal.*

51, 10. Psal. 119. 133. q 2 Cor. 12. 7, 8. r 1 Cor. 10.
 12, 13. s Heb. 13, 20, 23. t Matth. 26. 42. Psalm
 19, 13. u Eph. 3, 14. to 18. v Theff. 3. 13. Jude 24.
 w Ps 51. 12. x 1 Pet. 5, 8, 9, 10. y 1 Cor. 13, 7, 9.
 z Rom 16. 20. Zech. 3. 2. Luke 22. 31. a John 17,
 15. 1 Theff 5, 23.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, which is, *For thine is the kingdom, the power and the glory, for ever. Amen* b. teacheth us to enforce our petition with arguments c, which are to be taken not from any worthyness in our selves, or in any other creature, but from God d, and with our prayers to joyn praises e, ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency f: in regard whereof, as he is able and willing to help us g, so we by faith are imboldened to plead with him that he would h, and quietly to rely upon him that he will fullfil our requests i, and to testifie this our desire and assurance, we say, Amen k.

b Mat. 6, 13. c Rom. 15, 30. d Dan. 9, 4, 7, 8, 9, 16, 17, 18, 19. e Phil. 4, 6. f 1 Chron. 29, 10 to 13. g Ephes. 3, 20, 21. Luke 11, 13. h 2 Chron. 20, 6, 11. i 2 Chron. 14, 11. k 1 Chron. 14, 16. Revel. 22, 20, 21.

THE SHORTER CATECHISM.

First agreed upon by the Assembly of divines
at Westminster.

*And now appointed by the General Assembly of
the Church of Scotland, to be a part of Unifor-
mity in Religion between the Kirks of
Christ in the three Kingdoms.*

QUESTION.

WHat is the chief end of man?

A. Mans chief end is to glorifie
God *a*, and to enjoy him for ever *b*. *a* Cor. 10.
31. Rom. 11. 36. *b* Psal. 73, 34. to the end.

Q. What rule hath God given to direct us how
we may glorifie and enjoy him?

A. The Word of God, which is contained in
the Scriptures of the Old & New Testament *c*,
is the only rule to direct us how we may glo-
rifie and enjoy him *d*. *c* 2 Tim. 8, 16. Eph. 2, 20.
d 1 John 1, 3, 4.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach what
man is to believe concerning God, & what duty
God requires of man *e*. *e* 2 Tim. 1. 13. Gal. 3, 16.

Q. What is God?

A. God is a Spirit *f*, infinite *g*, eternal *h*, and
unchangeable *i*, in his being *k*, wisdom *l*, pe-
wer *m*, holiness *n*, justice, goodness and truth *o*.
f John

f John 4, 24. g Job 11, 7, 8, 9. h Psal. 92. 2.
i James 1, 17. k Exod. 3, 14. l Psal. 147. 5.
m Rev. 4. 8. n Rev. 15. 4. o Exod. 34. 6. 7.

Q. Are there more Gods then one?

A. There is but one only, the living and true God p. p Deut. 6, 4. Jer. 10. 10.

Q. How many persons are there in the God-head?

A. There are three persons in the God-head, the Father, the Son, and the holy Ghost, and these three are one God, the same in substance, equal in power & glory q. q 1 John 5, 7. Mat. 28 19.

Q. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he hath foreordained whatsoever comes to pass r. r Eph. 1 4, 11. Ro 9, 22. 23.

Q. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.

Q. What is the work of creation?

A. The work of creation is Gods making all things of nothing, by the word of his power, in the space of six dayes, and all very good s. s Gen. 1. chap. Heb. 11. 3.

Q. How did God create man?

A. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures t. t Gen. 1, 26, 27, 28. Col. 3. 10. Eph. 4. 23.

Q. What are Gods works of providence?

A. Gods works of providence are, his most holy

holy u, wise w, & powerful preserving x, and governing all his creaturs and all their actions y.
u Psal. 145. 17. w Psal. 104. 24. Isai. 28. 29.
x Heb. 1. 3. y Psal. 103, 19. Mat. 10. 29.
30. 31.

Q. What special act of Providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death. z Gal. 3, 12. Gen. 2, 17.

Q. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God a: a Gen. 3, 6, 7. 8, 13. Eccl. 7, 29.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the law of God b. b i John 3, 4.

Q. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sins whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit c. c Gen. 3, 6, 12.

Q. Did all mankind fall in Adams first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary gene-

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neration sinned in him, and fell with him in his
first transgression d. d Gen. 2, 16, 17. Rom. 5.
12. 1 Cor. 15, 21.

*Q. Into what estate did the fall bring man-
kind?*

A. The fall brought mankind into an estate
of sin and misery e. e Rom. 5. 12.

*Q. Wherein consists the sinfulnes of that e-
state whereinto man fell?*

A. The sinfulnes of that estate whereinto
man fell, consists in the guilt of *Adams* first sin,
the want of original righteousness, and the cor-
ruption of his whole nature. which is commonly
called original sin, together with all actual trans-
gressions which proceed from it f. f Rom: 5, 12:
16: and 5. 10. to 20. Eph. 2, 1; 2; 3: James 1.
14; 15: Mat. 15, 19.

*Q. What is the misery of that estate whereinto
man fell?*

A. All mankind by their fall lost communion
with God g, are under his wrath and curse h, &
so made liable to all miseries in this life, to death
it self, and to the pains of hell for ever i. g Gen.
3, 8. to 24: h Eph: 2, 2, 3: Gal: 3, 10. i Lam. 3.
39. Rom. 6. 23: Mat. 23, 41. 46.

*Q. Did God leave all mankind to perish in the
estate of sin and misery?*

A. God having out of his meer good pleasure
from all eternity elected some to everlasting
life k, did enter into a covenant of grace to de-
liver them out of the estate of sin and misery, &
to bring them into an estate of salvation by a

Re-

Redeemer l. k Eph. 1, 4. l Rom: 3, 20, 21. 22.
Gal. 3, 21, 22.

Q. Who is the Redeemer of Gods elect?

A. The only Redeemer of God elect is the Lord Jesus Christ m, who being the eternal Son of God, became man r, and so was, and continueth to be God and man, in two distinct natures, and one person for ever o. m 1 Tim. 2, 5. 6. n John 1. 14. Gal. 4. 4. o Rom. 9, 5. Luke 1. 35. Col. 2, 9. Heb: 7, 24. 25.

Q. How did Christ being the Son of God become man?

A. Christ the Son of God became man by taking to himself a true body p, and a reasonable soul q, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her r, yet without sin s. p Heb. 2, 14. 6. and 19, 5: q Mat. 16. 38. r Luke 1, 27, 31, 35. 42: Gal. 4, 4. [Heb. 4. 15. and 7, 26.

Q. What offices doth Christ execute as our Redeemer?

A. Christ as our redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation, & exaltation t. t Acts 3, 21, 22. Heb. 12. 25. with 2 Cor. 13. 3: Heb. 5. 5. 6. 7. and 7, 25. Psal. 2, 6: Isa: 9, 6; 7. Mat. 21, 5. Psal. 1, 8, 9. 10, 11.

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet, in revealing to us by his Word and Spirit, the will of God for our salvation u. u John 1, 18: 1 Pet.

Pet. 1. 10. 11. 12. John 19. 15. and 20. 31.

Q. How doth Christ execute the office of a Priest?

*A. Christ executeth the office of a Priest, in his once offering up of himself a sacrifice to satisfy divine justice *w*, and reconcile us to God *x*, and in making continual intercession for us *y*. *w* Heb. 9. 14. 28. *x* Heb. 2. 17. *y* Heb. 7. 24. 25.*

Q. How doth Christ execute the office of a King?

*A. Christ executeth the office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our enemies *c*. *z* Acts 15. 14. 15. 16. *a* Isai 33. 22. *b* Isa. 32. 1. 2. *c* 1 Cor. 15. 25. Psal. 110 throughout.*

Q. Wherein did Christs humiliation consist?

*A. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the cross *h*, in being buried *i*, and continuing under the power of death for a time *k*. *d* Luke 2. 7. *e* Gal 4. 4. *f* Heb. 12. 2. 3. Isa. 52. 2. 3. *g* Luke 22. 44. Math. 27. 46. *h* Phil. 2. 8. *i* 1 Cor. 15. 3. *k* Acts 2. 24. 25. 26. 27. 31.*

Q. Wherein consisteth Christs exaltation?

*A. Christs exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up into heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*. *l* 1 Cor. 15. 4. *m* Mark 16. 19. *n* Ephes. 1. 20. *o* Acts 1. 1. and 17. 31.*

Q. How

Q. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us *p*, by his holy Spirit *q*. *p* John 1, 11. 12. *q* Tit. 3 5. 6.

Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applyeth to us the Redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our effectual callings. *r* Ephes. 1. 13. 14. John 6. 37. 38. Ephes. 2. 8. *s* Ephes 3 17. *t* Cor. 1. 29.

Q. What is effectual calling?

A. Effectual calling is the work of Gods Spirit *t*, whereby, convincing us of our sin and misery *u*, enlightening our minds in the knowledge of Christ *w*, and renewing our wills *x*, he doth perswade and enable us to embrace Jesus Christ freely offered in the Gospel *y*. *t* 2 Tim. 1. 19. *u* 2 Thess. 2. 13. 14. *w* Acts 2. 37. *x* Acts 26. 18. *y* Ezek. 36. 26. 27. John 6. 44. 45. Phil. 2. 13.

Q. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called, do in this life partake of Justification *z*, Adoption *a*. Sanctification, and the several benefits which in this life do either accompany or flow from them *b*. *z* Rom. 8. 30. *a* Ephes. 4. 5. *b* 1 Cor. 1. 26. 30.

Q. What is Justification?

A. Justification is an act of Gods free grace, wherein

wherein he pardoneth all our sins *e*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f*. *c* Rom. 3. 24, 25. and 4. 6, 7. 8. *d* 2 Cor. 5, 19, 21. *e* Rom. 5. 17, 18, 19. *f* Gal. 2; 16. Phil. 3: 9.

Q. What is Adoption?

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*. *g* 1 John 2: 1. *h* John 1, 2. Rom. 8, 17.

Q. What is Sanctification?

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, and are inabled more and more to die unto sin, and live unto righteousness *l*. *i* 2 Thess. 2. 13. *k* Eph. 4, 23, 24. *l* Rom. 6, 4, 6.

Q. What are the benefits wick in this life do accompany or flow from Justification, Adoption, and sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of conscience *m*, joy in the Holy Ghost *n*, increase of grace *o*, and perseverance thereinto the end *p*. *m* Rom. 5, 1, 2, 3: *n* Rom. 14, 17. *o* Prov. 4, 18. *p* 1 John 5. 13. 1 Pet. 1, 5.

Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness *q*, and do immediately

pass

pals into glory r, and their bodies being still united to Christ f, do rest in their graves t, till the Resurrection u. q Heb. 12, 23. r 2 Cor. 5. 1. 6, 8. Phil. 1. 23. Luke 23, 43. f 1 Thess. 4. 14. t Isa. 57. 2. u Job 19, 26. 27.

Q. What benefits do Believers receive from Christ at the Resurrection?

A. At the resurrection, believers being raised up into glory w, shal be openly acknowledged and acquitted in the day of judgement x, and made perfectly blessed in full enjoying of God y, to all eternity z. w 1 Cor. 15. 43: x Mat. 25. 23, and 10 32. y 1 John 3, 2. 1 Cor. 13, 12 z 1 Thess. 4. 17, 18.

Q. What is the duty which God requireth of man?

A. The duty which God requireth of man is, obedience to his revealed will a. a Mic. 6, 8. 1 Sam. 14. 12.

Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the Moral Law b. b Rom. 2, 14. 15. and 10. 5.

Q. Where is the Moral law summarily comprehended?

A. The Moral Law is summarily comprehended in the ten Commandments c. c Deut. 20, 4.

Q. What is the sum of the ten Commandments?

A. The sum of the ten Commandments is, to love the Lord our God, with all our heart,
with

with all our soul, with all our strength, and with all our mind, and our neighbours as our selves d. d *Matth.* 22. 37. to 41.

Q. What is the preface to the ten Commandments?

A. The preface to the ten Commandments is in these words, *I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage c. c* *Exod.* 20. 2.

Q. What doth the preface to the ten Commandments teach us?

A. The preface to the ten Commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandment f. f *Luke* 1. 74. 75. *1 Pet.* 1. 15. to 20.

Q. Which is the first Commandment?

A. The first Commandment is, *Thou shalt have no other Gods before me g. g* *Exod.* 20. 3.

Q. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God h, and to worship and glorifie him accordingly i. h *1 Chron.* 28. 9. *Deut.* 26. 17. *1 Matth.* 4. 10. *Psal.* 29. 2.

Q. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying k, or not worshipping and glorifying the true God, as God l, and our God m, and the giving that worship and glory to any other, which is due to him alone n. k *Psal.* 14. *1 Ro*

21. m Psal. 81, 10. 11. 12. n Rom. 1, 25. 26.

Q. What are we specially taught by these words before me, in the first commandment?

A. These words, before me, in the first commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God o. o Ezek. 1. 5. to the end.

Q. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth, thou shalt not bow down to them nor serve them; for I the Lord thy God am a jealous God; visiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments p. p Exod. 20, 4, 5, 6.

Q. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his word q. q Deut. 32. 46. Mat: 28, 20. Acts 2, 42.

Q. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by Images r, or any other way not appointed in his Word s. r Deut. 4.

15, 10 20. Exod. 32, 5, 8. (Deut. 18 31. 32.

Q. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second Commandment are Gods sovereignty over us t, his propriety in us u, and the zeal he hath to his own worship w. t Psal. 95. 2, 3, 6. u Psal. 45. 11. w Exod. 34. 13, 14.

Q. Which is the third commandment?

A. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain x. x Exod. 20, 7.

Q. What is required in the third commandment?

A. The third Commandment requireth the holy and reverent use of Gods names y, titles z, attribures a, ordinances b, words c, and works d. y Mat. 6. 9. Deut. 28. 58. z Ps. 68, 4. a Rev. 15, 3, 4 b Mal. 1, 11, 14. c Ps. 138. 1, 2. d Job 36. 24

Q. What is forbidden in the third commandment?

A. The third Commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known e. e Mal. 1, 6. 7. 12. and 2, 2. and 3, 14.

Q. What are the reasons annexed to the third commandment?

A. The reasons annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement: f. f 1 Sam. 2.

12, 17. 22, 29. 1 Sam. 3, 13. Deut. 28. 58 59.

Q. Which is the fourth Commandment?

A. The fourth commandment is, Remember the Sabbath day to keep it holy: Six dayes shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates; For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it g. g Exod. 20, 8. 9, 10, 11.

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God, such set times as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself h. h Deut. 5, 12, 13, 14.

Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath i. i Gal. 2, 2, 3. 1 Cor. 16, 1. 2. Acts 20 7.

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all the day k, even from such worldly im-

ployments and recreations as are lawful on other dayes l, and spending the whole time in the publick and private exercises of Gods worship m, except so much as is to be taken up in the works of necessity and mercy n. k Exod. 20, 8, 10. l Exod. 16, 25, 26, 27, 28. Nehem. 13, 15. to 23. m Luke 4, 16. Acts 20, 7. Psal. 92, title. Isa. 66. 26. n Matth. 12, 1. to 13.

Q. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required o, and profaning the day by idleness p, or doing that which is in it self sinful q, or by unnecessary thoughts, words, or works, about worldly employments or recreations r. o Ezek. 22 16. Amos 8, 5. Mal. 1, 13. p Acts 20, 7, 9. q Exod. 23, 38. r Jer. 17, 24, 25, 26. Isa. 58, 13.

Q. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth Commandment are, Gods allowing us six days of the week for our own employments s, his challenging a special propriety in the seventh, his own example and his blessing the Sabbath day t. s Exod. 20, 9. t Exod. 20, 12.

Q. Which is the fifth Commandment?

A. The fifth Commandment is, Honor thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee u. u Exod. 20, 13.

Q. What is required in the fifth Commandment?

A. The

A. The fifth Commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places & relations, as superiors w, inferiors x, or equals y. w Eph 5, 21. x 1 Pet. 2, 17. y Rom. 12, 10.

Q. What is forbidden in the fifth commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations z. z Matth. 15, 4, 5, 6. Ezek. 34, 2. Rom. 13, 8.

Q. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth Commandment, is a promise of long life & prosperity (as far as it shal serve for Gods glory, and their own good) to all such as keep this Commandment a. a Deut. 5, 16. Eph 6, 2, 3.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, Thou shalt not kill b. b Exod. 20, 13.

Q. What is required in the sixth commandment?

A. The sixth Commandment requireth all lawfull endeavors to preserve our own life c, & the life of others d. c Eph 5, 28, 29. d 2 Kings 18, 4.

Q. What is forbidden in the sixth commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, and whatsoever tendeth thereunto e. e Acts 16, 28. Gen 9, 6.

Q. Which is the seventh commandment?

A. The seventh Commandment is, Thou

shalt not commit adultery f. 1 Exod. 20, 14.

Q. *What is required in the seventh commandment?*

A. The seventh Commandment requireth the preservation of our own and our neighbours chastity, in heart, speech, & behavior g. g 1 Cor. 7, 2, 3, 4, 34, 36. Col. 4, 6. 1 Pet. 3, 2.

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchaste thoughts, words and actions h. h Mat. 15, 19. and 5, 28. Eph. 5, 3, 4.

Q. *Which is the eighth commandment?*

A. The eighth Commandment is, Thou shalt not steal i. i Exod. 20, 15.

Q. *What is required in the eighth commandment?*

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth and outward estate of our selves and others k. k Gen. 30, 30. 1 Tim. 5, 8; Zech. 8, 15. Lev. 25, 35. Deut. 22, 1, 2, 3, 4, 5. Exod. 23, 4, 5. Gen. 47, 14, 20.

Q. *What is forbidden in the eighth commandment?*

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth, or outward estate l. l Prov. 21, 17, and 23, 20, 21, and 28, 19. Eph. 4, 28.

Q. *What is the ninth Commandment?*

A. The ninth Commandment is, Thou shalt not bear false witness against thy neighbor. Ex. 20, 16.

Q. *What is required in the ninth commandment?*

A. The

A. The ninth Commandment requireth the maintaining & promoting of truth between man and man *n*, and of our own and our neighbors good name *o*, especially in witness bearing *p*. *n* Zech. 8, 16. *o* 3 John 12: *p* Prov. 14. 5, 25.

Q. *What is forbidden in the ninth cōmandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbors good name *q*. *q* 1 Sam. 17, 28. Lev. 19, 16: Ps. 15, 3.

Q. *Which is the tenth commandment?*

A. The tenth Commandment is, *Thou shalt not covet thy neighbors house; thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox nor his ass, nor any thing that is thy neighbors r.* 1 Exod. 20. 27.

Q. *What is required in the tenth cōmandment?*

A. The tenth commandment requireth full contentment with our own condikion *s*, which a right and charitable frame of spirit toward our neighbor, and all that is his *t*. (Heb. 13, 5: 1 Tim. 6, 6. 1 Job 51, 29: Rom. 12, 12. 1 Tim. 1, 5: 1 Ser. 13. 4, 5, 6, 7.

Q. *What is forbidden in the tenth cōmandment?*

A. The tenth Commandment forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbor *w*, and all inordinat motions & affections to any thing that is his *x*. *u* 2 Kings 21, 4; Esth. 5, 13. 1 Cor. 10, 10: *w* Gal 5, 26; James 3, 14, 16; *x* Rom. 7, 7, 8, and 13, 9. Deut. 5, 21.

Q. *Is any man able perfectly to keep the Commandments of God?*

A. No

A. No meer man since the fall is able in this life, perfectly to keep the Commandments of God y; but doth dayly break them in thought, word, and deed x. y Eccl. 7 20, 1 John 1. 8, 10. Gal. 5. 17. z Gen. 6, 5; and 8, 21. Rom. 3. 9 to 21. James 3, 2; 20 13.

Q. Are all transgressions of the Law equally hainous?

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God then others a. a Exek. 8, 6, 23, 25; 1 John 5, 16; Ps 78, 17, 32, 56.

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath & curse, both in this life, and that which is to come b. b Eph. 5, 6; Gal. 3, 10; Lam. 3, 39; Mat. 25. 41.

Q. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life c, with the diligene use of the outward means, whereby Christ communicateth to us the benefits of redemption d. c Acts 20, 11; d Prov. 2, 1; to 6, and 8. 33; to the end: Isa. 55, 3.

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace i, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel f. e Heb. 10, 39; f John 1, 12; Isa. 16, 3, 4; Phil. 3, 9; Gal. 2, 16.

Q. What is repentance unto life?

A. Re -

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, & apprehension of the mercy of God in Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l*. *g* Acts 11. 18. *h* Acts 2. 37. *i* Joel 2, 12. Jer. 7. 21. *k* Jer. 31. 18. 19. Ezek. 36. 31. *l* 1 Cor 7. 11. Isa. 1. 16. 17.

Q. What are the outward means whereby Christ communicates to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances; especially the Word, Sacraments, and Prayer; all which are made effectual to the Elect for salvation *m*. *m* Math. 28. 19. 20. Acts 2. 45. 46. 47.

Q. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation *n*. *n* Neth. 8. 8. 1 Cor. 14. 24. 25. Acts 26. 18. Psal. 19. 8. Acts 20. 32. Rom. 15. 4. 2 Tim. 3. 15. 16. 17. Rom. 10. 13. to 18. and 1. 16.

Q. How is the word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, and prayer *q*. receive it with faith and love *r*, lay it up in our hearts *s*,

and practise it in our lives t. o Prov. 8. 34.
p 1 Pet. 2. 1. 2. q Psal. 119. 18. r Heb. 4. 2. 2 Thes.
2. 10. s Ps. 119. 11. t Luke 8. 15. James 1. 25.

Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of salvation, not from any vertue in them, o him that doth administer them, but only by the blessing of Christ u, and the working of his Spirit in them that by faith receive them w. u 1 Pet. 3. 21. Mat. 3. 11. 1 Cor. 3. 6. 7. w 1 Cor. 17. 13.

Q. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applyed to believers x. x Gen. 17. 7. 10. Exod. 12 ch. 1 Cor. 11. 23. 26.

Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptism y, and the Lords Supper z. y Matt. 28. 29. z Mat. 26. 26. 27. 28.

Q. What is Baptism?

A. Baptism is a Sacrament wherein the washing with water in the Name of the Father, and of the Son, and of the holy Ghost a, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lords b. a Matth. 28. 19. b Rom. 6. 4. Gal. 3. 27.

Q. To whom is Baptism to be administered?

A. Bap-

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, & obedience to him *c*: but the infants of such as are members of the visible Church are to be baptized *d. c Acts 8. 36. 37. and 2. 38. d Acts 1. 38. 39. Genes. 17. 10. Gal 2. 1. 11. 12. 1 Cor. 7. 14.*

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament wherein by giving and receiving bread and wine according to Christs appointment, his death is shewed forth, and the worthy receivers are not after a corporal and carnal manner, but by faith made partakers of his body and blood with all his benefits, to their spiritual nourishment and growth in grace *e. e 1 Cor. 12. 23. to 27. and 10. 16.*

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords body *f*, of their faith to feed upon him *g*, of their repentance *h*, love *i*, and new obedience *k*, lest coming unworthily, they eat and drink judgement to themselves *l.* *f 1 Cor. 11. 28. 29. g 2 Cor. 13. 5. h 1 Cor. 12. 34. i 1 Cor. 10. 16. 17. k 1 Cor. 5. 7. 8. l 1 Cor. 11. 28. 29.*

Q. What is prayer?

A. Prayer is an offering up of our desires unto God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our
sins

sins p, and thankful acknowledgement of his mercies q. m Psal. 62. 8. n 1 John 5. 14. o John 16. 23. p Ps. 32. 5. 6. Dan. 9. 4. q Phil. 4. 6.

Q. What rule hath God given for our direction in prayer?

A. The Word of God is of use to direct us in prayer r; but the special rule of direction is that form of prayer which our Saviour Christ taught his Disciples, commonly called the Lords Prayer s. 1 John 5. 14. [Matth. 6. 9. 10. 10 14. Luke 11. 2. 3 4.

Q. What doth the preface of the Lords Prayer teach us?

A. The preface of the Lords Prayer, which is, *Our Father which art in heaven t*, teacheth us to draw near to God, with all holy reverence, and confidence, as children to a father, able and ready to help us u, and that we should pray with and for others w. t Matth. 4. 9. u Rom. 8. 15. Luke 11. 13. w Acts 12. 5. 1 Tim. 1. 2.

Q. What do we pray for in the first petition?

A. In the first petition, which is, *Hallowed be thy Name x*, we pray that God would enable us, and others, to know him in all that whereby he maketh himself known y, and that he would dispose all things to his own glory z. x Matth. 6. 6. y Psalm 67. 2. 3. z Psalm 83. throughout.

Q. What do we pray for in the second petition?

A. In the second petition, which is, *Thy kingdom come a*, we pray that satans kingdom may be destroyed b, and that the kingdom of grace may be
be

be advanced e, our selves and others brought in-
to it, and kept in it d, and that the kingdom of
glory may be hastened e. a *Matth* 6 10. b *Psal.*
68.2.18. c *Revel.* 12.10. d 2 *Theff* 3.1. *Rom.*
10 1. *John* 17.19.20. e *Rev.* 22.20.

Q. *What do we pray for in the third petition?*

A. In the third petition, which is, *Thy will be done on earth as it is in heaven* f, we pray that God by his grace would make us able & willing to know, obey, & submit to his will in all thing: g, as the Angels do in heaven h. f *Matth* 6. 10. g *Psal* 67. throughout, and 119 36. *Mat* 26 39. 2 *Sam.* 15.26. *Job* 1 21. h *Psalms* 103.20 21.

Q. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, *Give us this day our daily bread* i; we pray, that of Gods free grace we may receive a competent portion of the good things of this life, and enjoy his blessing with them k. i *Mark* 6. 11. k *Prov.* 30,8,9. *Gen* 28,20. 1 *Tim* 4,4,5.

Q. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, *Forgive us our debts, as we forgive our debtors* l; we pray, that God for Christs sake, would freely pardon all our sins m, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others n. l *Mat* 6. 12, m *Psal* 51,2,7 9. *Dan* 9,17,18,19. n *Luke* 11, 4. *Mat* 18,35.

Q. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, *And lead*

us not into temptation, but deliver us from evil o;
 we pray, that God would either keep us from
 being tempted to sin p, or support and deliver us
 when we are tempted q. o Mat. 6, 13; p Mat.
 26, 41. q Cor. 12, 1, 8.

Q. What doth the conclusion of the Lords
 Prayer teach us?

A. The conclusion of the Lords Pray, which
 is, For thine is the kingdom, the power, and the glo-
 ry for ever. Amen b. teacheth us to take our en-
 couragement in prayer from God only f, and in
 our prayers to praise him, ascribing kingdom,
 power, and glory to him 7: and in testimony of
 our desire and assurance to be heard, we say,
 Amen u. r Mat. 6, 13, f Dan. 9, 4, 7, 8, 9, 16, 17;
 18, 19; r 1 Chron. 29, 10: to 13; u 1 Cor. 14, 16,
 20, 21, 22; Rev. 22, 20, 21.

The Ten COMMANDMENTS.

EXOD. XX.

GOD spake all these words, saying: I am the
 Lord thy God which have brought thee out
 of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven
 image, or any likeness of any thing that is in heaven
 above, or that is in the earth beneath, or that is in
 the

the waters under the earth, thou shalt not bow down thy self to them, nor serve them : for I the Lord thy God am a jealous God , visiting the iniquity of the fathers upon the children, unto the third and fourth generation , of them that hate me ; and showing mercy unto thousands of them that love me , and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless, that taketh his Name in vain.

IV. Remember the sabbath day to keep it holy : Six days shalt thou labor, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work , thou, nor thy son, nor thy daughter, thy man-servant , nor thy maid-servant , nor thy cattel , nor the stranger that is within thy gates : For in six dayes the Lord made heaven and earth , the sea , and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother , that thy dayes may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife , nor his man-servant, nor his maid-servant , nor his ox, nor his ass, nor any thing that is thy neighbors.

THE

THE LORDS PRAYER, Matth. 6.

Our Father which art in heaven, Hallowed be thy Name Thy kingdom come Thy will be done on earth, as it is in heaven. Give us this day our dayly bread. and forgive us our debts, as we forgive our debtors: And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power. and the glory, for ever. Amen.

THE CREED.

I Believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son, our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: He descended into hell*: * Continued in the third day he rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shal come to judge the quick and the dead. I believe in the holy Ghost: The holy Catholick Church: The communion of Saints: The forgiveness of sins: The resurrection of the body: And life everlasting.

SO much of every Question both in the larger and shorter Catechism, is repeated in the Answer, as maketh every answer an entire proposition, or sentence in it self: to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement, commonly called the *Apostles Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the Ten Commandments, and the Lords Prayer (much less a prayer as ignorant people have been apt to make both it and the Decalogue) but because it is a brief summe of the Christian faith, agreeable to the Word of God, and anciently received in the Churches of Christ.

Directions

*Directions of the General Assembly, concerning
secret and private worship and mutual edifica-
tion, for cherishing Piety, for maintaining
Unity, and avoiding schism and division.*

BESIDES the publick worship in Congrega-
tions, mercifully established in this Land
in great purity. It is expedient and necessar, that
secret worship of each person alone and private
worship of families be pressed and set up: That
with national Reformation, the profession and
power of godliness both personal and domestick
be advanced.

I. And first for secret worship, it is most ne-
cessar, that every one apart and by themselves be
given to prayer and meditation, The unspeak-
able benefit whereof is best known to them
who are most exercised therein: This being the
mean whereby in a special way, communion
with God is intertaind, and right preparation
for all other duties obtained: And therefore it
becometh not only Pastors within their several
charges, to press persons of all sorts to perform
this duty morning and evening, and at other oc-
casions, but also it is incumbent to the head of
every family, to have a care that both them-
selves and all within their charge be daily dili-
gent herein.

II. The ordinary duties comprehended un-
der the exercise of piety, which should be in Fa-
milies when they are conveyned to that effect,
are these: first, prayer and praises performed,
with

with a special reference as well to the publick condition of the Kirk of God and this Kingdom, as to the present case of the Family, and every member thereof. Next, reading of Scripture with catechising in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members, in the most holy Faith: As also admonition and rebuke upon just reasons from these who have authority in the Family.

III. As the charge and office of interpreting the holy Scripture, is a part of the ministerial calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is duely called thereunto by God and his Kirk: So in every family where there is any that can read, the holy Scriptures should be read ordinarily to the Family; And it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard: As for example, if any sin be reprov'd in the word read, use may be made thereof, to make all the family circumspect and watchful against the same; Or if any judgement be threatned or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the Family fear, lest the same or a worse judgement befall them, unless they beware of the sin that procured it. And finally, if any duty be required, or comfort held

held forth in a promise ; use may be made to stir up themselves to imploy Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort : In all which the Master of the family is to have the chief hand ; And any member of the family may propound a question or doubt for resolution.

I V. The head of the family is to take care, that none of the family withdraw himself from any part of family worship : And seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family , the Minister is to stir up such as are lasie, and train up such as are weak to a fitness for these exercises : It being always free to persons of quality to entertain one approved by the Presbytery for performing family exercise ; and in other families where the head of the family is unfit, that another constantly residing in the Family approved by the Minister and Session, may be employed in that service , wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by divine providence be brought to any family , it is requisite that at no time he convene a part of the family for worship secluding the rest ; except in singular cases, specially concerning these parties , which (in Christian prudence) need not, or ought not to be imparted to others.

V. Let no Idler who hath no particular calling, or vagrant person, under pretence of a calling, be suffered to perform worship in families, to or for the same , seeing persons tainted with

errors

errors or aiming at division, may be ready (after the manner) to creep into houses and lead captive silly and unstable souls.

V I. At family worship a special care is to be had that each family keep by themselves; neither requiring, inviting nor admitting persons from divers families; Unless it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects, and fruits of meetings of persons of divers families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tollerable.) Yet when God hath blessed us with peace and purity of the Gospel, such meetings of persons of divers families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hindrance of the religious exercise of each family by it self, to the prejudice of the publick Ministry, to the renting of the families of particular Congregations, and (in progress of time) of the whole Kirk; besides many offences which may come thereby, to the hardning of the hearts of carnal men and grief of the godly.

VIII. On the Lords day, after every one of the family a part and the whole family together have sought the Lord (in whole hands the preparation of mens heart are) to fit them for the publick worship, and to bleis to them the publick ordinances; The Master of the family ought to take care that all within his charge repair to the publick worship, that he and they may joyn with
the

the rest of the Congregation; And the publick worship being finished, after prayer, he shal take an account what they have heard, and thereafter to spend the rest of the time which they may spare, in catechising and in spiritual conferences upon the Word of God; Or else (going a part) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their Communion with God; that so the profit which they found in the publick ordinances may be cherished and promoted, and they more edified unto eternal life.

I X. So many as can conceive prayer, ought to make use of that gift of God: Albeit those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure. To which effect, they ought to be the more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express convenient desires to God for their family. And in the mean time, for their greater encouragement, let these materials of prayer be meditated upon, and made use of as followeth.

Let them confess to God how unworthy they are to come in his presence, and how unfit to worship his Majesty, and therefore earnestly ask of God the spirit of prayer.

They are to confess their sins, and the sins of the family, accusing, judging, and condemning them

themselves for them, till they bring their souls to some measure of true humiliation.

They are to pour out their souls to God, in the name of Christ, by the spirit, forgiveness of sin, for grace to repent, to believe, and to live soberly, righteously and godly; and that they may serve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the Gospel.

They are to pray for such particular benefits spiritual and temporal, as they stand in need of for the time, whether it be morning or evening, as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general, for all the reformed Kirks, and for this Kirk in particular, and for all that suffer for the name of Christ; for all our Superiors, the Kings Majesty, the Queen, and their Children, for the Magistrates, Ministers, and the whole body of the Congregation whereof they are members, as well for their neighbours absent in their lawful affairs, as for those that are at home.

The prayer may be closed with an earnest desire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his will; and with assurance that themselves are accepted, and what they have asked according to his will shall be done.

X. These exercises ought to be performed in great sincerity, without delay, laying aside all
exer-

exercifes of worldly bufinefs or hinderances, notwithstanding the mockings of atheifts, and profane men, in refpect of the great mercies of God to this Land, and of his fevere corrections wherewith lately he hath exercifed us. And to this effect perfons of eminency (and all Elders of the Kirk) not only ought to ftir up themfelves and their families to diligence herein; But alfo to concur effectually, that in all other families, where they have power and charge, the faid exercifes be concionably performed.

XI. Befides the ordinary duties in families, which are above-mentioned, extraordinary duties both of humiliation, and thanksgiving are to be carefully performed in families, when the Lord by extraordinary occafions (private or publick) called for them.

XII. Seeing the Word of God requireth, that we fhould confider one another to provoke unto love and good works; therefore at all times and efpecially in this time, wherein profanity abounds, and mockers, walking after their own lufts, think it ftrange that others run not with them to the fame excefs of riot. Every member of this Kirk ought to ftir up themfelves and one another to the duties of mutual edification, by inftruction, admonition, rebuke, exhorting one another to manifefst the grace of God, in denying ungodlinefs and worldly lufts, and in living godly, foberly, and righteoufly in this prefent world, by comforting the feeble minded, and praying with, or for one another: Which duties refpectively are to be performed upon fpecial occafion

offered by divine providence ; As namely, when under any calamity , cross or great difficulty, counsel or comfort is sought, or when an offender is to be reclaimed by private admonition , and if that be not effectual , by joyning one or two more in the admonition, according to the rule of Christ ; that in the mouth of two or three witnesses, every word may be established.

XIII. And because it is not given to every one to speak word in season to a wearied or distressed conscience, It is expedient, that a person (in that case) finding no ease after the use of ordinary means private and publick, have their redress to their own Pastor , or some experienced Christian : But if the person troubled in conscience, be of that condition, or of that sex , that discretion, modesty , or fear of scandal, requirerh a godly, grave and secret friend to be present with them in their sad address, it is expedient that such a friend be present.

XIV. When persons of divers families are brought together by divine providence, being abroad upon their particular Vocations, or any necessary occasions , as they would have the Lord their God with them whithersoever they go, they ought to walk with God , and not neglect the duties of prayer, and thanksgiving, but take care that the same be performed by such as the company shall judge fittest : And that they likewise take heed that no corrupt communication proceed out of their mouth , but that which is good to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these Directions is no other, but that upon the one part, the power & practise of godliness amongst all the Ministers and Members of this Kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious exercises suppressed: And upon the other part, that under the name and pretext of religious exercises, no such meetings or practises be allowed as are apt to breed error, scandal, schism, contempt or misregard of the publick ordinances and Ministers, or neglect of the duties of particular callings, or such other evils as are the works not of the Spirit, but of the flesh, and are contrary to truth and peace.

Act against such as withdraw themselves from the publick worship in their own Congregation.

Since it hath pleased God of his infinite goodness to bless this Kirk within this Nation with the riches of the Gospel, in giving to us his Ordinance in great purity, liberty, and withal a comely and well established order, the Assembly in the Year Lik of God, for preserving order, unity and peace in the Kirk, for maintaining that respect which is due to the Ordinances and Ministers of Jesus Christ, for preventing schism, noisome errors, and all unlawfull practises, which may follow on the peoples withdrawing themselves from their own Congregations, doth charge every Minister to b
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diligent in fulfilling his ministry; to be holy and
grave in his conversation, to be faithful in preach-
ing, declaring the whole counsel of God: and as he
hath occasion from the Text of Scripture to reprove
the sins and errors, and press the duties of the time,
and in all these to observe the rules prescribed by
the Acts of Assembly, wherein if he be negligent,
he is to be censured by his own Presbytery. As also
ordains every member in every Congregation, to
keep their own Parish Kirk, to communicate there
in the Word and Sacraments; And if any person
or persons shal hereafter usually absent themselves
from their own Congregations, except in urgent
cases made known to, and approven by the Presbyte-
ry, the Ministers of these Congregations where-
unto they resort, shall both in publick by preaching
and in private by admonition show their dislike of
their withdrawing from their own Minister, that
in so doing, they may witness to all that hear them
their due care to strengthen the hands of their fel-
low-laborers in the work of the Lord, their dete-
station of any thing that may tend to separation, or
any of the above-mentioned evils: Herby their
own flock will be confirmed in their steadfastness,
and the unstable spirits of others will be rectified.
Like as the Minister of that Congregation from
which they do withdraw, shal labor first by privat
admonition to reclaim them: And if any after pri-
vate admonition given by their own Pastor, do not
amend, in that case the Pastor shal delate the fore-
said persons to the Session, who shal cite and censure
them as contemners of the comely order of the Kirke,
and if the matter be not taken order with there, is

is to be brought to the Presbytery: For the better ob-
serving whereof, the Presbyteries at the Visitation
of their severall Kirks, and Provincial Assem-
blies, in the censure of the severall Presbyteries,
shal enquire hereanent: Which inquiry and re-
port shall be registrate in the Provincial Books,
that their diligence may be seen in the General As-
sembly.

A. K.

F I N I S.

THE
SUMME
OF SAVING
KNOWLEDGE.

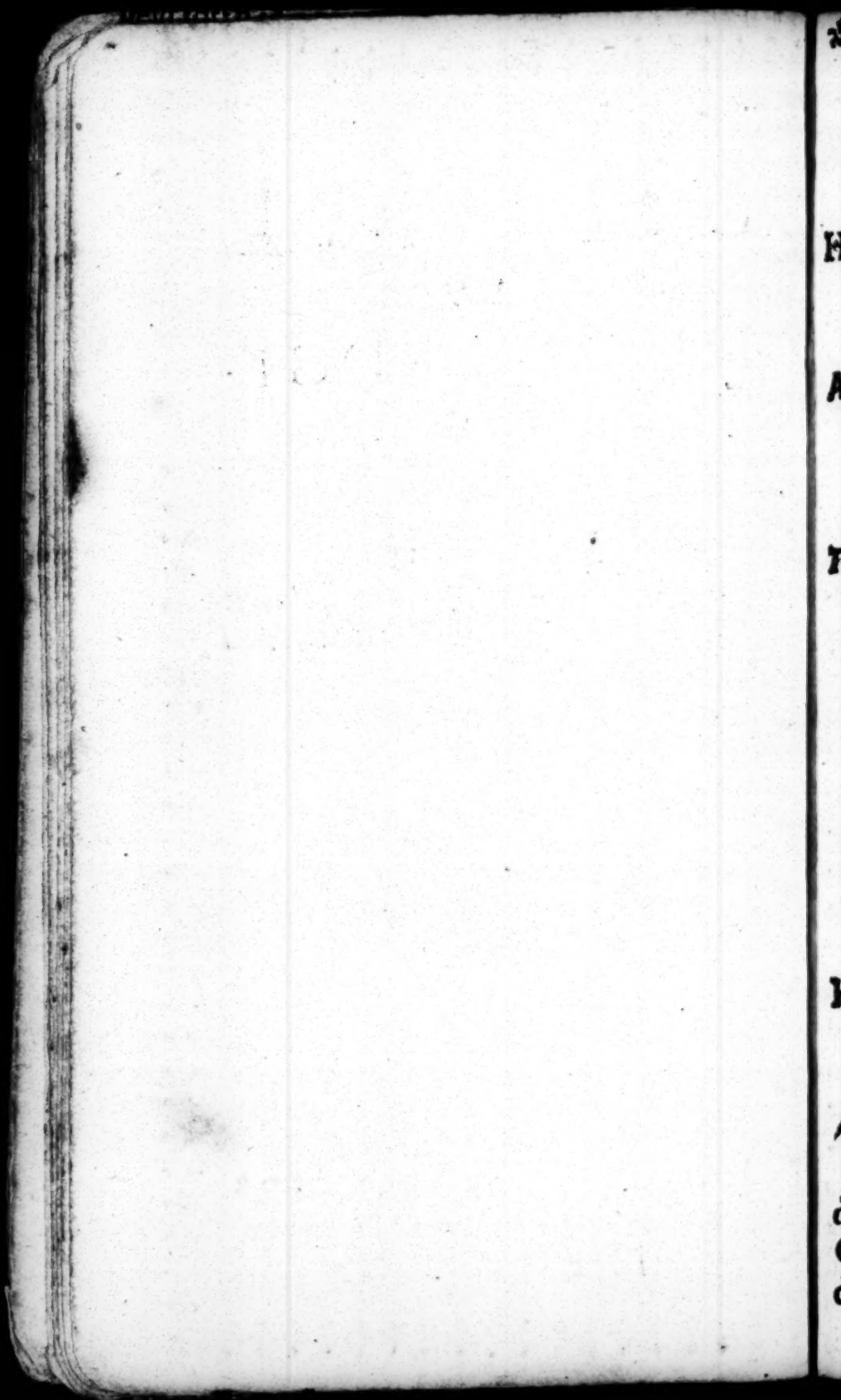
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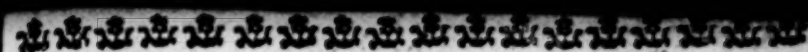
JOHN 6. 27.

*All that the Father giveth me, shal come
to me: and him that cometh to me, I will
in no wise cast out.*



GLASGOW,
Printed by ROBERT SANDERS,
Printer to the Town, and are to be
sold in his shop. 1669.





A brief Summe of
CHRISTIAN DOCTRINE,
 Contained in
 Holy SCRIPTURE, and holden forth in the
 CONFESS ON of FAITH and CA-
 TECHISMS.

Agreed upon by the ASSEMBLY of DI-
 VINES at *Westminster*, and received by
 the General Assembly of the Kirk
 SCOTLAND.

The Summe of Saving Knowledge may be taken up
 in these four heads. 1. The woful condition
 wherein all men are by nature through breaking
 of the Covenant of works. 2. The Remedy pro-
 vided for the Elect in Jesus Christ, by the Cove-
 nant of Grace. 3. The means appointed to make
 them partakers of this Covenant. 4. The bles-
 sings which are effectually conveyed unto the
 Elect by these means: Which four heads are set
 down each of them in some few propositions.

HEAD. 1. Our woful condition by nature,
 through breaking the Covenant of works,
 Hos. 13. 9. O Israel thou hast destroyed thy self.

THe Almighty and Eternal God, the Fa-
 ther, the Son, and the Holy Ghost, three
 distinct persons in one and the same undivided
 God-head, equally infinite in all perfections,
 did before time most wisely decree for his own

glory, whatsoever cometh to pass in time, and doth most holily and infallibly execute all his decrees, without being partaker of the sin of any creature.

I I. This God in six dayes made all things of nothing, very good in their own kind, in special he made all the Angels holy; and he made our first Parents *Adam*, and *Eva*, the root of mankind, both upright and able to keep the Law written in their heart: which law they were naturally bound to obey under pain of death, but God was not bound to reward their service, till he entered in a covenant or contract with them, and their posterity in them, to give them eternal life upon condition of perfect personal obedience, withal threatening death in case they should fail. This is the covenant of works.

I I I. Both Angels and men were subject to the change of their own free will, as experience proved (God having reserved to himself the incommunicable property of being naturally unchangeable.) For many Angels of their own accord fell by sin from their first estate and became devils, our first parents being intised by satan one of these Devils, speaking in a Serpent, did break the Covenant of works in eating the so-bidden fruit: whereby they and their posterity being in their loins, as branches in the root, and comprehended in the same Covenant with them, became not only liable to eternal death, but also lost all ability to please God; yea, did become by nature enemies to God and to all spiritual good, and enclined only to evil continually. This
is

is our original sin, the bitter root of all our actual transgressions, in thought, word and deed.

HEAD 2. The remedy provided in Jesus Christ for the Elect by the Covenant of grace, *Hos. 13.9. O Israel, thou hast destroyed thy self, but in me is thy help.*

A Lbeit man having brought himself into this wofull condition, be neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lye still unsensible of it, till he perish: yet God for the glory of his rich grace, hath revealed in his word, a way to save sinners, to wit, by faith in Jesus Christ the eternal Son of God, by vertue of, and according to the tenor of the Covenant of Redemption, made and agreed upon between God the Father, and God the Son, in the counsel of the Trinity before the world began.

I I. The summe of the Covenant of Redemption is this, God having freely chosen unto life, a certain number of lost mankind, for the glory of his rich grace, did give them before the world began, unto God the Son appointed Redeemer, that upon condition he would humble himself so far as to assume the humane nature of a soul and a body, unto personal union with his Divine nature, and submit himself to the Law as surety for them, and satisfie justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the cross, he should ransom and redeem them all from sin

and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually by means of his own appointment, applyed in due time, to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the world began, and in the fulness of time came into the world, was born of the Virgin Mary, subjected himself to the Law, and compleatly payed the ransome on the cross: But by vertue of the foresaid bargain made before the World began, he is in all ages, since the fall of Adam, still upon the work of applying actually the purchased benefits unto the elect; and that he doth by way of entertaining a Covenant of free grace and reconciliation with them, through Faith in himself, by which Covenant he makes over to every believer a right and interest to himself, and to all his blessings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of grace, Christ Jesus was clad with the threefold office of Prophet, Priest, and King. Made a Prophet to reveal all saving knowledge to his people, and to perswade them to believe & obey the same. Made a priest, to offer up himself a sacrifice once for them all, & to interceed continually with the Father for making their persons & services acceptable unto him. And made a King, to subdue them to himself, to feed & rule them by his own appointed ordinances, and to defend them from their enemies,

HEAD

H E A D 3. The outward means appointed to make the elect partakers of this Covenant and all the rest that are called to be inexcusable. *Math. 22. 14. Many are called*

THe outward means and ordinances for making men partakers of the Covenant of grace, are so wisely dispensed, as the elect shall be infallibly converted and saved by them, and the reprobate amongst whom they are not be justly stumbled. The means are especially these four. 1. The Word of God. 2. The Sacraments. 3. Kirk government. 4. Prayer. In the *Word of God* preached by sent messengers, the Lord makes offer of grace to all sinners, upon condition of faith in Jesus Christ: and whosoever do confess their sin, accept of Christ offered, & submit themselves to his Ordinances, he will have both them and their children received into the honor and priviledges of the covenant of grace. By the *sacraments*, God will have the covenant sealed for confirming the bargain, on the foresaid condition. By *Kirk government*, he will have them hedged in, and helped forward unto the keeping of the covenant. And by *Prayer*, he will have his own glorious grace promised in the covenant, to be dayly drawn forth, acknowledged, and employed. All which means are followed either really, or in profession only, according to the quality of the covenanters, as they are true or counterfeit believers.

II. The covenant of grace set down in the Old Testament before Christ came, and in the New

New since he came, is one and the same in substance, albeit different in outward administration: for the covenant in the Old Testament being sealed with the Sacraments of circumcision & the Paschal Lamb, did set forth Christs death to come, and the benefits purchased thereby, under the shadow of bloody sacrifices and sundry ceremonies; but since Christ came, the Covenant being sealed by the Sacraments of Baptism, and the Lords Supper, do clearly hold forth Christ already crucified before our eyes, victorious over death and the grave, and gloriously ruling Heaven and Earth for the good of his own people.

HEAD 4. The blessings which are effectually conveyed by these means to the Lords elect, or chosen ones, *Matth. 22. 14. Many are called, but few are chosen.*

BY these outward Ordinances, as our Lord makes the reprobate inexcusable, so in the power of his Spirit, he applyes unto the elect effectually all saving graces purchased to them in the covenant of redemption, & maketh a charge in their persons. In particular, 1. He doth convert or regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections, and faculties, for giving spiritual obedience to his commands. 2 He gives them *saving faith*, by making them in the sense of deserved condemnation, to give their consent heartily to the covenant of grace, and to embrace Christ Jesus unfainedly. 3. He gives them

them *repentance*, by making them with godly sorrow in the hatred of sin, and love of righteousness, turn from all iniquity to the service of God. And 4 he *sanctifies* them, by making them go on and persevere in faith, and spiritual obedience of the Law of God, manifested by fruitfulness in all duties, and doing good works, as God offereth occasion.

II. Together with this inward change of their persons, God changes also their state: for so soon as they are brought by faith into the covenant of grace: 1. He *justifies* them, by imputing unto them that perfect obedience which Christ gave to the Law, and the satisfaction also which upon the cross Christ gave unto justice in their name. 2. He *reconciles* them, and makes them friends to God, who were before enemies to God. 3. He *adopts* them, that they shal be no more children of Iatan, but children of God, enriched with all spiritual privileges of his sons. And last of all, after their warfare in this life is ended, he perfecteth the holiness and blessedness; first of their souls at their death, and then both of their souls and their bodies, being joyfully jyned together again in the resurrection at the day of his glorious coming to judgement; when all the wicked shall be sent away to hell with Iatan whom they have served; but Christs own chosen and redeemed ones, true believers, standents of holiness, shall remain with himself for ever in the state of glorification.



The practical use of
SAVING KNOWLEDGE.

*Contained in Scripture, and holden forth briefly
 in the fore said Confession of Faith
 and Catechisms.*

THe chief general use of Christian doctrine is, to convince a man of sin, and of righteousness and of judgement, *John 16. 8.* partly by the law of covenant or works, that he may be humbled and become penitent, and partly by the Gospel of covenant or grace, that he may become an unfained believer in Jesus Christ, and be strengthened in his faith, upon solid grounds and warrands, and give evidence of the truth of his faith by good fruits, and so be saved.

The sum of the covenant of works, or of the Law, is this, *If thou do all that is commanded, and not fail in any point, thou shalt be saved: but if thou fail thou shalt die.* *Rom. 10. 5. Gal. 3. 10. 12.*

The sum of the Gospel, or covenant of grace and reconciliation, is this, *If thou flee from deserved wrath, to the true Redeemer Jesus Christ (who is able to save to the uttermost all that come to God through him) thou shalt not perish, but have eternal life.* *Rom. 10. 8. 9. 11.*

For convincing a man of sin, of righteousness, and of judgement by the Law, or covenant of works, let these Scriptures amongst many mo, be made use of.

1. For convincing a man of sin by the Law, consider, Jer. 17, 9, 10.

The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings.

Here the Lord teacheth these two things.

1. That the fountain of all our miscarriage and actual sinning against God is in the heart, which comprehendeth the mind, will, affections, and all the powers of the soul, as they are corrupted and defiled with original sin; the mind being not only ignorant and incapable of saving truth, but also full of error and enmity against God, and the will and affections being obstinately disobedient unto all Gods directions, and bent toward that only which is evil. *The heart, saith he, is deceitfull above all things, and desperately wicked; yea, and unsearchably wicked, so that no man can know it: and Gen. 6 5. Every imagination of the thoughts of mans heart is only evil continually (saith the Lord) whose testimony we must trust in this, and all other matters: and experience also may teach us, that till God make us deny our selves, we never look to God in any thing, but fleshly self-interest alone doth rule us, and move all the wheels of our actions.*

2. That the Lord bringeth our original sin, or wicked inclination, with all the actual fruits thereof, unto reckoning before his judgement seat: for he searcheth the heart, and tryeth the reins,

to give every man according to his wayes , and according to the fruit of his doing.

Hence let every man reason thus.

What God and my guilty conscience beareth witness of, I am convinced that it is true.

But God and my guilty conscience beareth witness, that my heart is deceitful above all things and desperately wicked , and that all the imaginations of my heart, by nature, are only evil continually.

Therefore I am convinced that this is true.

Thus a man may be convinced of sin by the Law.

2. For convincing a man of righteousness by the Law, consider, Gal. 3. 20.

AS many as are of the works of the Law, are under the curse ; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them.

Here the Apostle teacheth us three things.

1. First , that by reason of our natural sinfulness , the impossibility of any mans being justified by the works of the Law is so certain , that whosoever do seek justification by the works of the Law, are liable to the curse of God for breaking of the Law , for as many as are of the works of the Law, are under the curse, saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts , or doing of some , or of all duties (if it were possible) for a time , is not sufficient : for the Law requireth , that a man continue in all things which are written

written in the book of the Law to do them.

3. That because no man can come up to this perfection, every man by nature is under the curse: for the Law saith, *Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.*

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath upon soul and body, both in this life, and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus;

Whosoever, according to the Covenant of Works is lyable to the curse of God, for breaking the Law, times and ways out of number, cannot be justified or find righteousness by the works of the Law.

But I (may every man say) according to the Covenant of Works, am lyable to the curse of God, for breaking the Law, times and wayes out of number.

Therefore I cannot be justified, or have righteousness by the works of the Law.

Thus may a man be convinced of righteousness, that it is not to be had by his own works, or by the Law.

3. For convincing a man of judgement by the Law, consider, 2 Thess. 1.7.

THe Lord shal be revealed from heaven with his mighty Angels. vers. 8. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ

Christ. ver. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. **ver. 10.** When he shall come to be glorified in his saints, and to be admired in all them that believe.

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall at the last day come armed with flaming fire, to judge, condemn, and destroy all them who have not believed God have not received the offer of grace made in the Gospel, nor obeyed the doctrine thereof; but remain in their natural estate under the Law or Covenant of works.

Hence let every man reason thus:

What the righteous Judge hath forewarned me shall be done at the last day, I am sure is just judgement.

But the righteous Judge hath forewarned me, that, if I do not believe God in time, and obey the doctrine of the Gospel, I shall be secluded from his presence and his glory at the last day, and be tormented in soul and body for ever.

Therefore I am convinced that this is just Judgement.

And I have reason to thank God heartily, who hath forewarned me to flee from the wrath which is to come.

Thus every man may be, by the Law, or Covenant of works, convinced of judgement, if he shall continue under the Covenant of works, or shall not obey the Gospel of our Lord Jesus.

For

For convincing a man of sin, righteousness and judgement by the Gospel

AS for convincing a man of sin, and righteousness, and judgement by the Gospel or Covenant of grace, he must understand three things. 1 That not believing in Jesus Christ, or refusing of the Covenant of grace offered in him, is a greater and more dangerous sin, then all other sins against the Law; because the hearers of the Gospel, not believing in Christ, do reject Gods mercy in Christ the only way of freedom from sin and wrath, & will not yeeld to be reconciled to God. Next, he must understand that perfect remission of sin & true righteousness is to be had only by faith in Jesus; because God requireth no other condition, but faith, & testifies from heaven that he is well pleased to justify sinners upon this condition. 3. He must understand that upon righteousness received by faith, judgement shal follow on the one hand, to the destroying of the works of the devill in the believer, and to the perfecting of the work of sanctification in him, with power; and that upon refusing to take righteousness by faith in Jesus Christ, judgement shal follow on the other hand, to the condemnation of the misbeliever, and destroying of him with Satan and his servants for ever.

For this end let these passages of Scripture, amongst many others serve to make the greatness of the sin of not believing in Christ appear, or to make the greatness of the sin of refusing of the Covenant of grace, offered to us, in the offering
of

of Christ unto us, let the fair offer of grace be looked upon as it is made, *Iſai. 55. 3. Incline your ear and come unto me (saith the Lord) hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.* That is, if ye will believe me, and be reconciled to me, I will by Covenant give unto you Christ, and all saving graces in him; repeated, *Acts 13. 34.*

Again, consider that this general offer in substance is equivalent to a special offer made to every one in particular, as appeareth by the Apostles making use of it. *Acts 16. 13. Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.* The reason of which offer is given, *Joh. 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Seeing then this great salvation is offered in the Lord Jesus, whosoever believe not in him, but look for happiness some other way, what doth he else but observe lying vanities, and forsake his own mercy, which he might have had in Christ? *Jonah 2. 8. 9.* What doth he else but blaspheme God in his heart, as it is said, *1 John 5. 10. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given to us eternal life, and this life is his Son; and that no sin against the Law is like unto this sin, Christ testifies, John 15. 22. If I had not come and spoken to them, they had not had sin; but now they have no cloke for their sin.* This may convince

Vince a man of the greatness of this sin of not believing in Christ.

For convincing a man of righteousness to be had only by faith in Christ: consider how, Rom. 10. 3. 4.

IT is said, that the Jews being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God (and so they perished) for Christ is the end of the Law for righteousness to every one that believeth: and Acts 13. 34. By Christ Jesus, all that believe, are justified from all things, from which ye could not be justified by the Law of Moses: and 1 John 1. 7. The blood of Jesus Christ, his Son, cleanseth us from all sin.

For convincing a man of judgement, if a man embrace this righteousness: consider, 1 John 3. 8. For this purpose the Son of God was manifested that he might destroy the works of the Devil, and Hebr. 9. 14 How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

But if a man embrace not this righteousness, his doom is pronounced, John 3. 18. He that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light.

Hence let the penitent desiring to believe, reason thus: What

What doth suffice to convince all the elect in the world of the greatness of the sin of not be lieving in Christ or refusing to flee to him for relief from sins done against the Law, and from wrath due thereto, and what sufficeth to convince them that righteousness and eternal life is to be had by faith in Jesus Christ or by consenting to the Covenant of grace in him: and what sufficeth to convince them of judgement to be exercised by Christ for destroying the workes of the devil in a man, and sanctifying and saving all that believe in him, may suffice to convince me also.

But what the Spirit hath said in these or other like Scriptures, suffice to convince the elect world of the foresaid sin and righteousness and judgement.

therefore what the Spirit hath said in these and other like Scriptures, serveth to convince me thereof also,

Whereupon let the penitent desiring to be bou lieve take with him words and say heartly to the Lord; seeing thou sayest, seek ye my face, my soul answereth unto thee, thy face, Lord will I seek, I have hearkned unto the offer of an everlasting Covenant of all saving mercies to be had in Christ, and I do heartily embrace thy offer, O Lord let it be a bargain, Lord, I believe, help my unbelief: Behold I give my self to thee to serve thee in all things for ever, and I hope thy right hand shal save me, the Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for ever, forsake not the works of thine hands. Thus may a man be made an unfained believer in Christ.

the For strengthening the mans faith who hath agreed unto the covenant of grace.

BEcause many true believers are weak, and do much doubt if ever they shall be sure of the soundness of their own faith and effectual calling, or made certain of their justification and salvation, when we see that many who profess faith, are found to deceive themselves; let us see how every believer may be made strong in the faith, and sure of his own election and salvation upon solide grounds, by sure warrands and true evidences of faith. To this end amongst many other Scriptures take these following

1. For lying solide grounds of Faith, consider, 2 Pet. 1. 10.

Wherefore the rather, brethren, give diligence and make sure your calling and election; for if ye do these things, ye shall never fall.

In which words, the Apostle teacheth us these be-our things, for help and direction, how to be made strong in the faith.

1. That such as believe in Christ Jesus, and are tied to him for relief from sin & wrath, albeit they be weak in the faith, yet they are indeed children of the same Father with the Apostles, for so he accounteth of them, while he calleth them brethren.

2. That albeit we be not sure for the time of our effectual calling, and election, yet we may be made sure of both, if we use diligence: for this end presupposeth, saying, *Give diligence to make sure your calling and election sure,*

3. That must not be discouraged, when

we see many seeming believers prove rotten branches, and make defection, but we must the rather take the better heed to our selves: *Wherefore the rather brethren, saith he, give all diligence.*

4. That the way to be sure both of our effectual calling and election, is to make sure work of our faith, by laying the grounds of it solidely, and bringing forth the fruits of our faith in new obedience constantly; for *if ye do these things,* saith he, *ye shal never fall,* understanding by these things, what he had said of sound faith, *vers. 1. 2. 3. 4.* And what he had said of the bringing out of the fruits of faith, *vers. 5. 6. 7. 8.*

To this same purpose consider; *Rom. 8. 1.* *There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. vers. 2.* *For the Law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. vers. 3.* *For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh and for sin, condemned sin in the flesh. vers. 4.* *That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit.*

Wherein the Apostle teacheth us these four things, for laying of the ground of faith solidly.

1. That every one is a true believer, who in the sense of his sin, and fear of Gods wrath, doth flee for full relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficient Redeemer of men, and being fled to Christ doth strive against his own flesh, or corrup

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inclination of nature, and studieth to follow the rule of Gods Spirit, set down in his Word: for the man whom the Apostle doth here bless, as a true believer, is a man in Christ Jesus, *who doth not walk after the flesh, but after the spirit.*

2. That all such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath, and fear of condemnation, yet they are in no danger; for *there is no condemnation (saith he) to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.*

3. That albeit the Apostle himself (brought in here for examples cause) and all other true believers in Christ, be by nature, under the Law of sin and death, or under the covenant of works, (called the Law of sin and death, because it bindeth sin and death upon us, till Christ set us free) yet the law of the spirit of life in Christ Jesus, or the covenant of grace (so called, because it doth inable and quicken a man to a spiritual life through Christ) doth set the Apostle and all true believers free from the covenant of works, or the Law of sin and death; so that every man may say with him, *The Law of the spirit of life, or the covenant of grace, hath freed me from the Law of sin and death, or covenant of works.*

4. That the fountain and first ground from whence our freedom from the curse of the Law doth flow, is the covenant of Redemption, past betwixt God & God the Son, as incarnat, wherein Christ takes the curse of the Law upon him for sin, that the believer, who could not otherwise

be delivered from the covenant of works, may be delivered from it. And this doctrine the Apostle holdeth forth in these four branches. 1. That it was utterly impossible for the Law, or the covenant of works, to bring righteousness and life to a sinner, because it was weak. 2. That this weakness and inability of the Law, or covenant of works, is not the fault of the Law, but the fault of sinful flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose by gone sins were forgiven) the Law was weak (saith he) *through the flesh*. 3. That the righteousness of salvation of sinners which was impossible to be brought about by the Law, is brought to pass by Gods sending his own Son Jesus Christ *in the flesh*, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the elect that they might be set free. 4. That by his means the Law loseth nothing, because the righteousness of the Law is best fulfilled this way. First, by Christ, giving perfect active obedience in our name unto it in all things. Next, by his paying in our name, the penalty (due to our sins) in his death. And lastly, by his working of Sanctification in us, who are true believers, who strive to give new obedience unto the Law, and *walk not after the flesh, but after the Spirit*.

Warrants to believe.

FO: building our confidence upon this solide ground, these four warrants and special motives

motives to believe in Christ may serve. The first whereof is Gods hearty invitation, holden forth, *Isai. 55: 1. 2. 3. 4. 5.*

Ho, every one that thirsteth, come ye to the waters: and he that hath no money, come and buy without money & without price. Vers. 2. Wherefore do ye spend your money for that which is no bread, and your labor for that which satisfieth not, Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. Vers. 3. Incline your ear, and come to me: Hear, and your soul shal live, and I will make an everlasting covenant with you, even the sure mercies of David. Vers. 4. Behold, I have given him for a witness to the people, a Leader and Commander to the people, &c.

Here (after setting down the precious ransom of our Redemption by the sufferings of Christ, and the rich blessings purchased to us thereby in the two former chapters) the Lord, in this chapter.

1. Maketh open offer of Christ and his grace, by proclamation of a free and gracious market of righteousness and salvation, to be had through Christ to every soul without exception, that truly desireth to be saved from sin and wrath, *Ho, every one that thirsteth, saith he.*

2. He inviteth all sinners, that for any reason stand at distance with God, to come and take from him riches of grace running in Christ as a river, to wash away sin, and to steeke wrath: *Come ye to the waters, saith he.*

3. Lest any should stand aback in the sense:

of his own sinfulness, or unworthiness and inability to do any good, the Lord calleth upon such persons in special, saying: *He that hath no money, come.*

4. He craveth no more of his merchand, but that he be pleased with the wares offered, which are grace, and more grace, and that he heartily consent unto, and imbrace this offer of grace, that so he may close a bargain and a forml covenant with God: *Come, buy without money* (saith he) *come, eat;* that is, consent to have, and take unto you all saving graces; make the wares your own, possess them, and make use of all blessings in Christ: whatsoever maketh for your spiritual life and comfort, use and enjoy it freely, without paying any thing for it. *Come, buy wine and milk without money, and without price,* saith he.

5. Because the Lord knoweth how much we are inclined to seek righteousness and life by our own performances and satisfaction, to have righteousness and life, as it were, by the way of works, and how loath we are to imbrace Christ Jesus, and to take life by way of free grace, through Jesus Christ, upon the terms whereupon it is offered to us; therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous admonition, giving us to understand that we shal but lose our labor in this our way: *Wherefore do ye spend your money* (saith he) *for that which is no bread, and your labor for that which satisfieth not.*

6. The Lord promisetht to us solide satisfaction

fiction, in the way of betaking our selves unto the grace of Christ, even true contentment, and fulness of spiritual pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight it self in fatness.*

7. Because faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and listening unto the truth, which is able to beget the application of saving faith, and to draw the soul to trust in God. *Incline your ear and come unto me* (saith he.) To which end the Lord promileth, that this offer, being received, shall quicken the dead sinner, & that upon the welcoming of this offer, he will close the Covenant of grace with the man that shal consent unto it, even an indissoluble Covenant of perpetual reconciliation and peace, *hearken and your soul shal live, and I will make an everlasting covenant with you.* Which covenant he declareth, shal be in substance the assignation, and the making over of all the saving graces, which David (who is Jesus Christ, *Acts 13. 34.*) hath bought for us in the covenant of Redemption, *I will make a covenant with you* (saith he) *even the sure mercies of David.* By *sure mercies* he means saving graces, such as are righteousness, peace, and joy in the holy Ghost, Adoption, Sanctification, and Glorification, and whatsoever belongs to godliness and life eternal.

8. To confirm and assure us of the real grant of these saving mercies, and to perswade us of the reality of the covenant betwixt God and the believer of this word, the Father hath made a four

fold gift of his eternal, and only begotten Son.

First, to be incarnate and born, for our sake of the seed of *David*, his type, for which cause he is called here, and *Acts* 13. 34. *David* the true and everlasting King of Israel. This is the great gift of God to man, *John* 4. 10. And here I have given him to be *David*, or born of *David* to the people.

Secondly, he hath made a gift of Christ to be a witness to the people, both of the sure and saving mercies granted to the redeemed in the covenant of Redemption, and also of the Father willingness, and purpose to apply them, and make them fast in the covenant of reconciliation made with such as imbrace the offer; *I have given him* (saith the Lord here) *to be a witness to the people*: and truly he is a sufficient witness in this matter in many respects. 1. Because he is one of the persons of the blessed Trinity, and party contractor for us in the covenant of Redemption, before the World was. 2. He is by office as Mediator, the messenger of the covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradise, where he promised, that the seed of the woman should bruise the head of the serpent. 4. He set forth his own death and sufferings, and the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming. 5. He gave more and more light about this covenant, speaking by his Spirit, from age to age, in the holy Prophets. 6. He came himself in the fulness of time, and did bear witness of all things

things belonging to this covenant , and of Gods willing mind to take believers into it , partly by uniting our nature into one person with the Divine nature : partly by preaching the good tidings of the covenant with his own mouth ; partly by paying the price of Redemption on the cross , and partly by dealing still with the people from the beginning to this day , to draw in, and to hold in the redeemed in this covenant.

Thirdly, God hath made a gift of Christ, *as a leader to the people* , to bring us through all difficulties, all afflictions and tentations , unto life, by this covenant. And he it is , and no other, who doth indeed lead his own unto the covenant , and in the covenant , and all the way on unto salvation. 1. By the direction of his Word and Spirit. 2. By the example of his own life, in faith and obedience , even to the death of the cross. 3. By his powerful working, bearing his redeemed ones in his arms, and causing them to lean on him , while they go up through the wilderness.

Fourthly, God hath made a gift of Christ unto his people , *as a Commander* ; which office he faithfully exerciseth , by giving to his Kirk and people, Laws and Ordinances , Pastors and Governors , and all necessary officers , by keeping Courts and Assemblies amongst them, to see that his laws be obeyed : Subduing by his Word, Spirit , and Discipline , his peoples corruptions : and by his wisdom and power , guarding them against their enemies whatsoever.

Hence , he who hath closed bargain with

God, may strengthen his faith, by reasoning after this manner.

Whosoever doth heartily receive the offer of free grace made here to sinners, thirsting for righteousness and salvation, unto him by everlasting covenant belongeth Christ the true *David*, with all his sure and saving mercies.

But I (may the weak believer say) do heartily receive the offer of free grace, made here to sinners, thirsting for righteousness and salvation.

Therefore unto me, by an everlasting covenant, belongeth Christ Jesus, with all his sure and saving mercies.

The second warrand and special motive to embrace Christ and believe in him, is the earnest request that God maketh to us to be reconciled to him in Christ: holden forth, 2. *Cor. 5. vers. 14. 19. 20. 21.*

GOD was in Christ, reconciling the world to himself, not imputing their trespasses unto them: and hath committed unto us the word of Reconciliation. *vers. 20.* Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God. *vers. 21.* For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

Wherein the Apostle teacheth us, these nine doctrines.

1. That the elect world, or the world of redeemed souls, are by nature in the estate of enmity

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enmity against God; This is presupposed in the word *Reconciliation*: for reconciliation or renewing of friendship, cannot be, except betwixt these that have been at enmity.

2. That in all time by-past, since the fall of *Adam*, Christ Jesus, the eternal Son of God, as Mediator, and the Father in him, hath been about the making friendship (by his Word and Spirit) betwixt himself and the elect world, *God* (saith he) *was in Christ, reconciling the world to himself.*

3. That the way of reconciliation was in all ages one and the same in substance, viz. by forgiving the sins of them who do acknowledge their sins, and their enmity against God, and do seek reconciliation and remission of sins in Christ: for *God* (saith he) *was in Christ reconciling the world to himself, by way of not imputing their trespasses unto them.*

4. That the end and scope of the Gospel and whole Word of God, is threefold. 1. It serveth to make people sensible of their sins, and of their enmity against God, and of their danger if they should stand out, and not fear Gods displeasure. 2. The Word of God serveth to make men acquainted with the course which God hath prepared for making friendship with him through Christ, viz. That if men shal acknowledge the enmity, and shal be content to enter into a covenant of friendship with God through Christ, then God will be contented to be reconciled with them freely. 3. The Word of God serveth

to teach men how to carry themselves towards God as friends, after they are reconciled to him, viz, to be loath to sin against him, and to strive heartly to obey his commandments, and therefore the word of God here is called, *the word of Reconciliation*, because it teacheth us, what need we have of Reconciliation, and how to *make* it, and how to *keep* the reconciliation of friendship, being made with God through Christ,

5. That albeit the hearing, believing, and obeying of this word, doth belong to all those to whom this Gospel doth come, yet the office of preaching of it with authority, belongeth to none but to such only as God doth call to this Ministry, and sendeth out with commission for this work. This the Apostle holdeth forth, *ver. 18.* in these words, *he hath committed to us the word of Reconciliation.*

6. That the Ministers of the Gospel should behave themselves as Christs messengers: and should closely follow their commission set down in the word, *Math. 28. 19. 20.* and when they do so, they should be received by the people, as embassadors from God: for here the Apostle, in all their names, saith *we are embassadors for Christ, as though God did beseech you by us.*

7. That Ministers in all earnestness of affections should deal with people, to acknowledge their sins, and their natural enmity against God more and more seriously: and to consent to the covenant of grace and embassage of Christ more and more heartily; and to evidence more and
more

more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, *we pray you be reconciled to God.*

8. That in the Ministers affectionat dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled, now there cannot be a greater inducement to break a sinners hard heart, then Gods *making request* to him for friendship: for when it became us, who have done so many wrongs to God, to seek friendship of God, he preventeth us: and (O wonder of wonders) he *requesteth us* to be content to be reconciled with him! and therefore most fearful wrath, must abide them who do set light by this request, and do not yeeld when they hear Ministers with commission, saying, *We are ambassadors; for Christ as though God did beseech you by us, we pray you in Christ stead be ye reconciled to God.*

9. To make it appear, how it cometh to pass that the covenant of reconciliation should be so easily made up betwixt God and a humble sinner fleeing to Christ, the Apostle leads us to the cause of it, holden forth in the covenant of Redemption; the sum whereof is this. It is agreed betwixt God and the Mediator Jesus Christ the son of God, surety for the redeemed, as parties contracters, that the sins of the redeemed should be imputed to innocent Christ, and he both condemned and put to death for them; upon this very condition, that whosoever heartily consents unto the
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covenant of reconciliation offered through Christ, shal by the imputation of his obedience into them, be justified and holden righteous before God; for God hath made Christ who knew no sin, to be sin for us (saith the Apostle) that we might be made the righteousness of God in him.

Hence may a weak believer strengthen his faith by reasoning from this ground after this manner.

He that upon the loving request of God and Christ, made to him by the mouth of his Ministers (having commission to that effect) hath imbraced the offer of perpetual Reconciliation through Christ, and do purpose by Gods grace, as a reconciled person to strive against sin, and to serve God to his power constantly, may be as sure to have righteousness and eternal life given to him for the obedience of Christ imputed to him, as it is sure that Christ was condemned, and put to death for the sins of the redeemed imputed to him.

But I (may the weak believer say) upon the loving request of God and Christ made to me by the mouth of his Ministers have imbraced the offer of perpetual reconciliation through Christ, and do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.

Therefore I may be as sure to have righteousness and eternal life given to me for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

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The third warrant, and special motive to believe Christ, is the strait and awful command of God, charging all the hearers of the Gospel to approach to Christ, in the order set down by him, and to believe in him, holden forth, 1 John 3. 23.

This is his commandment that we should believe on the Name of his son Jesus Christ, and love one another, as he gave us commandment.

Wherein the Apostle giveth us to understand these five Doctrines.

1. That if any man shal not be taken with the sweet invitation of God, nor with the humble and loving request of God made to him to be reconciled, he shal find he hath to do with the Sovereign Authority of the highest Majesty: for this is his commandment, that we believe in him, saith he.

2. That if any man look upon this command, as he hath looked heretofore upon the neglected commandments of the Law, he must consider that this is a command of the Gospel, posterior to the Law given for making use of the remedy of all sin, which if it be disobeyed, there is no other command to follow but this: Go ye cursed into everlasting fire of hell, for this is his commandment: the obedience of which is most pleasant in his sight. vers. 22. And without which, it is impossible to please him, Heb. 11. 6.

3. That every one who heareth the Gospel, must make conscience of the duty of lively faith in Christ, the weak believer must not think it pre-

presumption to do what is commanded: the person *inclined to desperation* must take up himself, and think upon obedience unto this sweet and saving command: the *strong believer* must dip yet more in the sense of his need he hath of Jesus Christ, and more and more grow in the obedience of this command, yea, the most impenitent, *prophane and wicked person*, must not thrust out himself, or be thrust out by others, from *orderly* aiming at his duty, how desperate soever his condition seem to be, for he that *commands all men to believe in Christ*, doth thereby command all men to believe that they are damned and lost without Christ: he *thereby commands all men to acknowledge their sins*, and their need of Christ, and in effect commands *all men to repent*, that they may believe in him. And who-soever do refuse to repent of their bygone sins, are guilty of disobedience to this command given to all hearers, but especially to these that are within the visible Church: for *this is his commandment, that we should believe in the Name of his Son Jesus Christ*, saith he.

4. That he who obeyeth this commandment, hath built his salvation on a solide ground. For first he hath found the promised *Messiah*, compleatly furnished with all perfections unto the perfect execution of the offices of *Prophet, Priest and King*; for he is that Christ in whom the man doth believe. 2. He hath imbraced a Savior who is able to save to the uttermost, yet, and who doth effectually save every one that cometh

cometh to God through him: For he is. *Jesus*, the true Savior of his people from their sins.
3. He that obeyeth this command, hath built his salvation on the Rock, that is on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving faith, and of spiritual worship: for *this is his commandment* (saith he) *that we believe in the Name of his Son Jesus Christ.*

5. That he who hath believed on *Jesus Christ* (though he be freed from the curse of the Law) is not freed from the command and obedience of the Law, but tyed thereunto by a new obligation, and a new command from Christ: which new command from Christ, importeth help to obey the command: unto which command from Christ, the Father addeth his authority and command also: For *this is his commandment* (saith John) *that we believe on the Name of his Son Jesus Christ, and love one another, as he hath commanded us.* The first part of which command enjoyning belief in him, necessarily implyeth love to God, and so obedience to the first Table: for believing in God, and loving God, are inseparable. And the second part of the command enjoyneth love to our neighbor (especially to the household of faith) and so obedience to the second Table of the Law.

Hence may a weak believer strengthen himself by reasoning from this ground, after this manner.

Whosoever in the sense of his own sinfulness &
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fear of Gods wrath, at the command of God is fled to Jesus Christ, the only remedy of sin and misery, and hath ingaged his heart to the obedience of the law of love. his faith is not presumptuous or dead, but true and saving faith.

But I (may the weak believer say) in the sense of my own sinfulness and fear of Gods wrath am fled to Jesus Christ, the only remedy of sin and misery, and have engaged my heart to the obedience of the law of love.

Therefore my faith is not a presumptuous and dead faith, but true and saving faith.

The fourth warrant and special motive to believe in Christ, is much assurance of life given, in case men shal obey the command of believing, and a fearful certification of destruction, in case they obey not, holden forth, John 3. 35.

THe Father loveth the Son, and hath given all things into his hand. Vers. 36 He that believeth on the Son, hath everlasting life, and he that believeth not the Son shal not see life, but the wrath of God abideth on him.

Wherein are holden forth to us these five following doctrines.

1. That the Father is well satisfied with the undertaking of the Son, entered Redeemer and surety to pay the ransom of believers, and to perfect them in holiness and salvation. The Father loveth the Son, saith he, viz. as he standeth Mediator in our name, undertaking to perfect our redemption.

redemption in all points. The Father loveth him ; that is , doth heartily accept his offer to do the work, and is well pleased with him : his soul delighteth in him , and resteth upon him , and maketh him in this his Office , the *receptacle of love and grace, and good will* , to be conveyed by him to believers in him.

2. That for fulfilling of the covenant of Redemption, the Father hath given to the Son (as he standeth in the capacity of the Mediator) or as he is God incarned (the word made flesh) all authority in heaven and earth , all furniture of the riches of grace, and of spirit and life, with all power and ability , which the Union of the Divine nature with the humane, or which the fullness of the God-head , dwelling substantially in his humane nature, or which the indivisible all-sufficiency and omnipotency of the inseparable every where present Trinity doth import, or the work of Redemption can require. *The Father (saith he) hath given all things into the sons hands* , to wit, for accomplishing his work.

3. Great assurance of life is holden forth to all who shall heartily receive Christ, and the offer of the Covenant of Grace and Reconciliation through him. *He that believeth on the Son (saith he) hath everlasting life* ; for it is made fast unto him. 1. In Gods purpose and irrevocable decree, as the believer is a man elected to life. 2. By effectual calling of him unto life by God, who as he is faithfull , so will he do it. 3. By promise and everlasting covenant sworn by God , to give the believer strong consolation in life and death upon

upon immutable grounds. 4. By a pawn and interestment under the great seal of the Sacrament of the Lords Supper, so oft as the believer shall come to receive the symbols and pledges of life. 5. In Christ the fountain and head of life, who is entered in a possession, as a turnney for believers, in whom our life is so laid up, that it cannot be taken away. 6. By begun possession of spiritual life and regeneration, and a Kingdom consisting in righteousness, peace, and joy in the holy Ghost erected within the believer, as arles of the full possession of everlasting life.

4. A fearful certification is given, if a man receive not the doctrine concerning righteousness & eternal life to be had by Jesus Christ: he that believeth not the Son, shall not see life: that is, not so much as understand what it meaneth.

5. He further certifieth that if a man receive not the doctrine of the Son of God, he shall be burdened twise with the wrath of God: once as a born rebel by nature, he shall bear the curse of the Law, or the covenant of works: and next, he shall endure a greater condemnation, in respect that light being come into the world, and offered to him, he hath rejected it, and loveth darkness rather than light, and this double wrath shall be fastened and fixed immoveably upon him, so long as he remaineth in the condition of misbelief. *The wrath of God abideth on him,* saith he.

Hence may the weak believer strengthen his faith, by reasoning from this ground, after this manner.

Whoſoever believeth the doctrine delivered by the Son of God, and findeth himſelf partly drawn powerfully to believe in him, by the ſight of life in him, and partly driven by the fear of Gods wrath to adhere unto him, may be ſure of right and intereſt to life eternal through him.

But ſinful and unworthy I (may the weak believer ſay) do believe the doctrine delivered by the Son of God, and do ſee my ſelf partly drawn powerfully to believe in him, by the ſight of life in him, and partly driven by the fear of Gods wrath to adhere unto him.

Therefore I may be ſure of my right and intereſt unto eternal life through him.

The Evidences of true Faith.

SO much for the laying the grounds of faith and warrands to believe: Now for evidencing of true faith by fruits theſe four things are requiſite. 1. That the believer be ſoundly convinced in his judgement of this obligation to keep the whole Moral Law all the dayes of his life; and that not the leſs, but ſo much the more as he is delivered by Chriſt from the covenant of works, and curſe of the Law. 2. That he endeavor to grow in the exerciſe and dayly practice of godlineſs and righteousneſs. 3. That the curſe of his new obedience run in the right channel; that is, through faith in Chriſt, and throughout a good conſcience, to all the duties due toward God and man. 4. That he keep ſtill communion with the fountain Jeſus Chriſt.

Christ, from whom grace must run along for furnishing of good fruits.

For the first, viz. To convince the believer in his judgement of his obligation to keep the Moral Law, amongst many passages, take *Matth. 5. 16.*

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven. *Vers 17.* Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfill. *Vers. 18.* For verily, I say unto you, till heaven and earth pass, one jote or one tittle shal in no wise pass from the Law till all be fulfilled. *Vers. 19.* Whosoever therefore shal break one of these least commandments, and shal teach men so, he shal be called least in the kingdom of Heaven: but whosoever shal do and teach them, the same shal be called great in the kingdom of heaven. *Vers. 20.* For I say unto you, that except your righteousness shal exceed the righteousness of the Scribes and Pharisees, ye shal in no case enter into the kingdom of heaven.

Wherein our Lord

1. Giveth commandment to believers justified by faith, to give evidence of the grace of God in them before men, by doing good works: *Let your light so shine before men, saith he, that they may see your good works.*

2. He induceth them so to do, by showing that albeit they be not justified by works, yet spectators of their good works may be converted or edified, and so glory may redound to God by

for by their good works, when the witnesses thereof
shall glorifie our Father which is in heaven

3. He gives them no other rule for their new obedience then the Moral Law, set down and explicated by Moses and the Prophets. *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

4. He giveth them to understand that the doctrine of grace, and freedom from the curse of the Law by faith in him, is readily mistaken by mens corrupt judgement, as if it did loose or slacken the obligation of believers to obey the commands, and to be subject to the authority of the Law, and that this error is indeed a destroying of the Law and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his coming, which is first to sanctifie; and then to save believers. *Think not, saith he. that I am come to destroy the Law and the Prophets.*

5. He teacheth that the end of the Gospel- and covenant of grace, is to procure mens obedience unto the Moral Law. *I am, come saith he, to fulfil the Law and the Prophets.*

6. That the obligation of the Moral Law in all points unto all holy duties is perpetual, and shall stand to the worlds end; that is, *till heaven and earth pass away.*

7. That as God hath a care of the Scriptures from the beginning, so shall he have a care of them still to the worlds end, that there shall not *one jot or one tittle of the substance thereof be taken away*; so saith the Text, *vers. 18.*

8. That

8. That as the breaking of the Moral Law, and defending the transgression thereof to be no sin, doth exclude men both from heaven & justly also from the fellowship of the true Kirk, so the obedience of the Law, and teaching others to do the same, by example, counsel and doctrine, according to every mans calling, proveth a man to be a true believer, and in great estimation with God, and worthy to be much esteemed of by the true Church, vers. 19.

9, That the righteousness of every true Christian, must be more then the righteousness of the Scribes & Pharisees: for the Scribes & Pharisees, albeit they took great pains to discharge sundry duties of the Law, yet they cutted short the exposition thereof: that it might less condemn the practise, they studied the outward part of the duty, but neglected the inward & spiritual part: the discharged some meaner duties carefully but neglected judgement, mercy, and the love of God. In a word, they went about to establish their own righteousness, and rejected the righteousness of God by faith in Jesus. But a true Christian must have more then all this, he must acknowledge the full extent of the spiritual meaning of the Law, and have a respect to all the commandments, and labor to cleanse himself from all filthiness of flesh and spirit, and *not lay weight upon what service he hath done, or what do* but cloath himself with the imputed righteousness of Christ, which only can hide his nakedness, or else he cannot be saved. So saith the Text, *Except your righteousness, &c.*

The second thing requisite to evindence true faith is, that the believer endeavor to put the rules of Godliness and righteousness in practice, and to grow in the daily exercise thereof: holden forth, 2 Pet. 1. 5.

And besides this, give all diligence, adde to your faith vertue, and to vertue knowledge.

Ver. 6. And to knowledge, temperance, patience; and to patience, godlineſs. Ver. 7. And to godlineſs, brotherly kindneſs; and to brotherly kindneſs charity. Ver. 8. For if these things be in you, and abound, they make you that ye shal neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Wherein 1. The Apostle teacheth believers, for evidence of precious faith in themselves, to endeavor to adde to their faith seven other sister graces: The first is *Vertue*, or the active exercise and practice of all moral duties, that so faith may not be idle, but put forth it self in work. The second is, *Knowledge*, which serveth to furnish *Faith* with information of the truth to be believed, and to furnish *Vertue*, with direction what duties are to be done, and how to go about them prudently. The third is *Temperance*, which serveth to moderate the use of all pleasant things, that a man be not clogged therewith, nor made unfit for any duty, whereto he is called. The fourth is *Patience*, which serveth to moderate a mans affections, when he meeteth with any difficulty or unpleasant thing; that he be neither weary for pains required in well doing, nor faint when the Lord chastiseth him, nor

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murmure when he crosseth him. The fifth is *Godlineſſ*, which may keep him up in all the exercises of religion, in ward and outward, whereby he may be furnished from God, for all other duties which he hath to do. The sixth is *Brotherly kindneſſ*, which keepeth estimation of, and affection to all the household of faith, and to the Image of God in every one wheresoever it is seen. The seventh is *Love*, which keepeth the heart in readines to do good to all men, whatsoever they be, upon all occasions which God ſhal offer.

2. Albeit it be true that their is much corruption and infirmity in the Godly, yet the Apostle will have men uprightly endeavoring, and doing their best, as they are able, to joyn all these graces one to another, and to grow in the measure of exercising of them: *giving all diligence* (saith he *adde to your faith* &c.

3. He assureth all professed believers, that as they ſhal profit in the obedience of this direction, so they ſhal profitably prove the soundness of their own faith, and if they want these graces that they ſhal be found blind deceivers of themselves, *ver. 9.*

The third thing requisite to evidence true faith is that obedience to the Law run in the right channel, that is, through faith in Christ, &c. holden forth, *1 Tim. 1. 5.*

Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfained.

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Wherein the Apostle teacheth these seven doctrines.

1. That the obedience of the Law must flow from *Love*, and love from a *pure heart*, and a pure heart from a *good conscience*, and a good conscience from *Faith unsained*, this he maketh the only right channel of good works, the end of the law is love, &c.

2. That the end of the Law is not that men may be justified by their obedience of it, as the Jewish Doctors did falsely teach: for it is impossible that sinners can be justified by the Law, who for every transgression are condemned by the Law: for the end of the Law is (not such as the Jewish Doctors taught) but love out of a pure heart, &c.

3. That the true end of the Law, preached unto the people, is, that they, by the Law, being made to see their deserved condemnation, should flee to Christ unsainedly, to be justified by faith in him; So saith the Text, while it maketh love to flow through *Faith in Christ*.

4. That no man can set himself in love to obey the Law, except in as far as his conscience is quieted by faith, or is seeking to be quieted in Christ; for the end of the Law is love out of a good conscience and faith unfeigned.

5. That feigned faith goeth to Christ without reckoning with the Law, and sowants an errand; but unfeigned faith reckoneth with the Law, and is forced to flee for refuge unto Christ as the end of the Law for righteousness, so often as it finds it self guilty for breaking of the Law:

For the end of the Law is faith unfeigned.

6. That the fruits of love may come forth in all particular, it is necessary, that the heart be brought to the hatred of all sin and uncleanness, and to a steadfast purpose to follow all holiness universal; for, *the end of the Law is love out of a pure heart.*

7. That unfeigned faith is able to make the conscience good, and the heart pure, and the man lovingly obedient to the Law: for when Christs blood is seen by faith to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and to obey all his commandments out of love to God for his free gift of Justification by grace bestowed on him: *For this is the end of the Law indeed, whereby it obtaineth of a man more obedience then any other way.*

That fourth thing requisite to evidence true faith is, the keeping of strait communion with Christ, the fountain of all grace and of all good works: holden forth, John 15, 5.

I Am the true vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing.

Wherein Christ in a similitude from a vine tree teacheth us.

1. That by nature we are wild barren briars, till we be changed by coming unto Christ, and that Christ is that noble vine-tree having all life and sap of grace in himself, and able to change

change the nature of every one that cometh to him, and to communicate spirit and life to as many as shall believe in him: *I am the true vine (saith he) and ye are the branches.*

2. That Christ loveth to have believers so united unto him, as that they be not separated at any time by unbelief: and that there may be a mutual inhabitation of them in him *by faith and love*; and of him in them, *by his word and spirit*, for he joyneth these together, *if ye abide in me and I in you*, as things inseparable.

3. That except a man be ingrafted in Christ, and united to him by faith, he cannot do any the least good works of his own strength; yea, except in as far as a man doth draw spirit and life from Christ by faith, the work which he doth is naughty and null *in the point of goodness* in Gods estimation, *for without me (saith he) ye can do nothing.*

4. That this mutual inhabitation, is the fountain and infallible cause of constant continuing and abounding in well-doing: For he that abideth in me and I in him (saith he) *the same beareth much fruit*, now as our abiding in Christ presupposeth three things. 1. That we have heard the joyful sound of the Gospel making offer of Christ to us who are lost sinners by the Law. 2. That we have heartily embraced the gracious offer of Christ. 3. That by receiving of him we are become the sons of God, *John 1, 12.* And are incorporated into his mystical body, that he may dwell in us as *his temple*, and we dwell in him as in the residence of *righteous-*

and life, so our abiding in Christ importeth other three things. 1. An *implying* of Christ in all our addressees to God, and in all our undertakings of whatsoever piece of service to him. 2. A contentedness with his sufficiency, without going out from him to seek righteousness, or life, or furniture in any case, in our own or any of the creatures worthiness. 3. A fixedness in our believing in him, a fixedness in our implying & making use of him, and a fixedness in our contentment in him, and adhering to him, so that no allurements, no temptation of Satan, or the world, no terror nor trouble may be able to drive our spirits from firm adherence unto him; or from constant avowing of his truth, and obeying his commands, who hath loved us, and given himself for us: and in whom not only our life is laid up, but also the fulness of the God-head dwelleth bodily, by reason of the substantial and personal union of the Divine and Humane nature in him.

Hence let every watchful Believer, to strengthening himself in faith and obedience, reason after this manner.

WHosoever doth daily imply Christ Jesus for cleansing his conscience and affections from the guiltiness and filthiness of sins against the Law, and for enabling of him to give obedience to the Law in love, he hath the evidence of true faith in himself.

But I (may every watchful Believer say) do daily imply Jesus Christ for cleansing my conscience and affections from the guiltiness and filthiness of sins against the Law: and for enabling
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of me to give obedience to the Law in love.

Therefore I have the evidence of true faith in my self.

And hence also let the sleepy and sluggish believer reason for his own up-stirring thus.

Whosoever is necessary for giving evidence of true faith, I must study to do it, except I would deceive my self and perish.

But to imploy Christ Jesus daily for cleansing of my conscience and affections from the guiltiness and filthiness of sins against the Law, and for enabling of me to give obedience to the Law in love, is necessary for evidencing of true faith in me.

Therefore this I must study to do, except I would deceive my self and perish.

And lastly, seeing Christ himself hath pointed this forth as an undoubted evidence of a man elected of God unto life, and given to Jesus Christ to be redeemed, if he come unto him, that is, close covenant and keep communion with him as, he teacheth us, John 6, 37. saying, *All that the Father hath given me, shall come to me; and him that cometh to me, I will in no wise cast out.* Let every person who doth not in earnest make use of Christ, for remission of sin and amendment of life, reason hence, and from the whole premises, after this manner, that his conscience may be awakened.

Whosoever is neither by the Law nor by the Gospel so convinced of sin, righteousness and judgement, as to make him come to Christ and imploy him daily for remission of sin, and amendment of life, he wanteth not only all evidence of saving faith.

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But I (may every impenitent person say) am
neither by the Law nor Gospel so convinced of sin,
guiltiness and judgement, as to make me come
to Christ and imploy him daily for remission of sin,
and amendment of life.

Therefore I want not only all evidence of sa-
ving faith, but also all appearance of my election,
so long as I remain in this condition.



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Leah R. Y. her book



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